The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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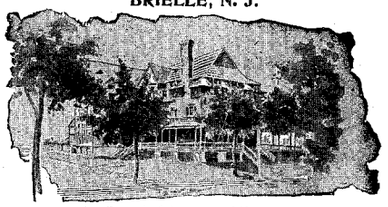

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The Literary Digest

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LORD ROBERTS'S ADVANCE.

THE middle of June is the date now set by the London war critics for the capture of Pretoria. Lord Roberts's successful advance, contested for the most part only by the Boer rear guard, has taken him more than half-way from Bloemfontein to the Transvaal capital, and his overwhelming force is thought by many papers to be able to overcome any resistance the Boers can offer. "The war is practically over," says the London *Daily Chronicle's* correspondent at the front, telegraphing from Kroonstad, the Boer stronghold which Lord Roberts entered almost without opposition on Saturday of last week; and the other British correspondents with the advancing army seem to be equally optimistic. One feature of the advance that has called out considerable remark is the small loss sustained by either side, a result attributed to Lord Roberts's wide flanking movements, made possible by his large force of cavalry. The orderly retreat of the Boers leads the London *Times* to observe: "The signs point to military breakdown on the part of the Boers, but, after experience of the past, we can not accept the reports of demoralization without reserve. The game of war must be strictly played out to the end."

The British tactics are described and commented upon as follows by the Baltimore *Sun:*

"General Roberts's present steady advance illustrates what almost any commander with some 15,000 cavalry and 50,000 infantry under his immediate command can do against opponents not a fourth as strong, however mobile, and aided by the nature of the country. On approaching a defensive position, held strongly, the method of Roberts, it appears, is to send forward cavalry and artillery, first to locate the Boer forces and then to pass around their flanks. The Boer answer to this is to extend their line, seizing kopjes that enable a few riflemen to withstand ten times their number. But by successive extensions the Boer line becomes so weakened that it is easily broken through and the line of retreat is threatened. From east to west the British front covers some thirty-five miles, and it seems impossible for the Boers with but 10,000 or 15,000 men in this field to withstand them everywhere. Infantry, it appears, are no longer used by the British in the front line; their function is to support the cavalry and artillery, and hold what these arms gain. Only on rare occasions are they required to charge—Methuen's plan of 'straight at 'em' being discarded. In view of General Roberts's success in his last advance hopeful Anglophiles predict his arrival before Pretoria 'within six weeks.' But the Boers have a way of spoiling fine programs."

As to the Boer tactics the Chicago *Inter Ocean* says:

"General Botha is retreating, just as General Johnston retreated before Sherman in the Atlanta campaign, skilfully, deliberately, but avoiding battle. He can not fight as he did at Colenso, nor as Cronje did at Magersfontein, because the British front is so extended as to envelop him wherever he cares to give battle south of the Vaal. When the time comes for battle it may be taken for granted that he will display the same spirit that he did at Spion Kop."

It now is admitted on all sides that the two Boer republics have but a short time more to exist. The New York *Press* thinks that the benefit to Great Britain, however, amply atones for this loss. It says:

"The war, in spite of early disappointments, really has continued the national life of the British empire by a century at least. It has recalled the obligations of nationality to colonies that were drifting far from the motherland. It has called the attention of her rulers to lax methods in army regulation and to an ancient armament the continuance of which might have meant disaster in a contest with a foe numerically greater. It has cemented the empire, and in the accomplishment of that the price paid fades into insignificance."

Yet, says the St. Louis *Republic:*

"The final act of the crushing of the two Boer republics and the establishment of British sovereignty throughout South Africa will be full of pathos. The Transvaal and Orange Free State

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have appealed in vain to the world's civilized nations for help in their extremity. All that is left them now is to die fighting. The promised spectacle should be viewed with humiliation by the 'Christian powers.' It will reflect no credit upon Christianity or civilization."

THE ICE TRUST IN NEW YORK.

THE advance in the price of ice in New York City, from thirty cents a hundred pounds to sixty cents, has aroused a crusade against the American Ice Company, which controls the ice trade in the metropolis, a crusade that has been made still more furious by the announcement that the company will sell no more five-cent cakes. The Philadelphia *Ledger* calls the trust's operations "a veritable crime against humanity," and the Boston *Transcript* says that the increased price "is like a tax on bread and water and air." Michael C. Murphy, president of the New York Board of Health, says: "Ice or no ice for the poor in

THE "PEOPLE'S FRIEND" IS RIGHT IN IT.
—*The New York Tribune.*

the summer time in New York is life or death for thousands of them. The proposition to increase the price of this necessity of life is one of the most menacing that could be taken, in so far as it concerns the health of the poor and the middle classes of people." The New York *World* says:

"Ice is an indispensable article to the people of New York during the summer months. Inability to buy it means an incalculable increase in sickness and suffering among the poor. The advance of 100 per cent. in the price of ice decreed by the trust also means an increase in the death-rate in every crowded district in the city where that exorbitant price can not be paid.

"The facts and figures collected by *The World* and printed in its news columns clearly establish two things:

"1. The ice trust's price, 60 cents per 100 pounds, is almost double the price charged in other large cities. And this fact alone raises the strong presumption that the ice trust comes within the legal definition of 'unlawful combinations to prevent competition and control prices to the injury of the public,' for which federal and state statutes are supposed to provide a remedy.

"2. The ice trust's extortionate operations in New York are aided and abetted by and are in fact based upon the connivance of men high in the councils of Tammany Hall and potent, either officially or unofficially, in the city government. It plainly appears, indeed, that but for the action of the Dock Department in refusing to lease docks to small competing ice companies and individual ice-dealers, the ice trust could not maintain its monopoly.

"The practical question presents itself in the old form—What are we going to do about it? Good lawyers assure *The World* that under the existing anti-trust laws this monstrous monopoly can be successfully attacked. The machinery of the law must be set in motion at once."

The machinery of the law has been set in motion by the New York *Journal*, which is proceeding against the Ice Company, under the state anti-trust law, to have its charter revoked. The charge made in the comment quoted above that the Tammany Hall organization is interested in the ice trust seems to be believed by all the New York papers, including *The Journal* (Dem.), which favored Tammany in the last election. The New York *Tribune* (Rep.) says: "Tammany has been wanting to make a campaign issue of trusts, and it looks as if it might succeed far beyond its desires." The Brooklyn *Eagle* (Ind. Dem.) observes that Tammany's efforts to make money have usually been directed at "people who could stand the gaff," and that "this ice trust, if Tammany is in it, is the first case in which that organization has descended to squeezing the slender pockets of tenement-house people." If the masses get the idea that the Tammany leaders are back of the trust, continues the same paper, "they will be consigned by popular wrath to a region where ice is even scarcer than in New York." Figures collected by the New York *Times* (Ind. Dem.) and other papers show that while ice is selling in New York at 60 cents a hundred pounds, it is selling in Kansas City at 40 cents, in St. Louis, Milwaukee, and Cincinnati at 35, in Chicago and Indianapolis at 30, in Buffalo and Washington at 25, and in New Orleans at 20.

THE CUBAN POSTAL SCANDAL.

THE arrest of Col. Charles F. W. Neely, chief financial agent of the Cuban post-office department, on a charge of embezzling $36,000 of government money, and the reported suspension of Estes G. Rathbone, director-general of the Cuban posts, marks the first serious blot on the American administration in Cuba. Large sums have been missing for many months past, and it is assumed by the officials now investigating the matter that the defalcations were made possible by the fact that an issue of postage-stamps ordered destroyed was sold in place of new stamps.

Much indignation is expressed by American papers over this official dishonesty. Says the New York *Evening Post* (Ind.):

"The President should take warning from this revelation of rottenness in Havana. Such things hurt him and his party more than it would to refuse the demands of twenty political bosses. Worse than that, they fill Americans with shame. Let Mr. McKinley take the lesson to heart, and determine hereafter to live up to his professions and promises in the matter of enforcing civil-service checks and regulations in the choice of colonial officers. Only in that way can he prevent our eager political exploiters of the islands from heaping failure upon failure and robbery upon robbery, until the stench of American maladministration becomes as offensive as was that of Spain's."

The Indianapolis *News* (Ind.) declares that the only cure for such corruption as this lies in the "separation of the administration of our dependencies from our national politics." The Philadelphia *Public Ledger* (Ind. Rep.) presents the same argument, and points to Great Britain's colonial government as a model in this respect.

The Springfield *Republican* (Ind.) thus frankly comments on the situation:

"A group of political adventurers seems to have been in control of the post-office department of Cuba. Neely, the embezzler, has now been traced back to Assistant Postmaster-General Perry Heath, whose fine sense of the proprieties may be inferred from the notorious fact that, while holding a high administrative office of the Government, he continues to act as chairman of the literary bureau of the Republican national committee. . . . Major Rathbone, the head of the Cuban postal service, was trained in the delectable school of the politics of plunder. He had served in one administration as a fourth assistant postmaster-general, the official whose special business it was to decapitate the country postmasters of opposite political faith. It

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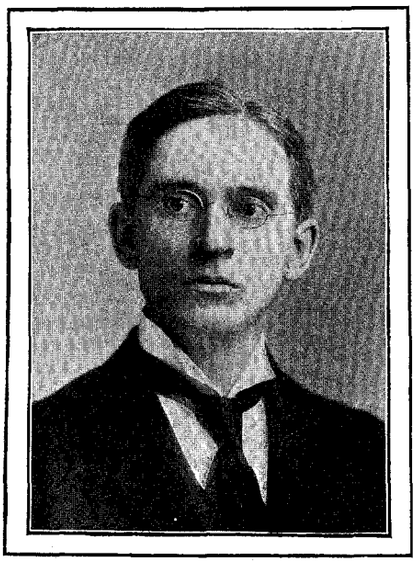
is only necessary to say further that the major is an Ohio man, and has been a lieutenant of Mark Hanna in the politics of that State. The Cuban post-office scandal, by these facts, is easily connected with the school of politics of which Hanna, Heath, and Rathbone are the illustrious exponents. . . . . .

"How will this scandal read in the Philippines? If this sort of thing can happen under the country's very nose, what is not possible 10,000 miles away?"

TWO POPULIST CONVENTIONS.

THE national conventions of the two wings of the Populist Party were held last week at Sioux Falls and Cincinnati. The "Fusionists," as was expected, nominated Bryan for President by acclamation. On the question of Vice-Presidency, there was not the same unanimity, as some of the leaders wished to leave this nomination open until the assembling of the Democratic convention at Kansas City. It was finally decided, however, to nominate Charles A. Towne, of Minnesota, for Vice-President. The "Middle-of-the-Road Populists, who met at Cincinnati, nominated Wharton Barker for President and Ignatius Donnelly for Vice-President. The platform adopted by them is a radical one, declaring for the initiative and referendum, public ownership of all public utilities, and a fiat paper currency representing the aggregate wealth of the nation.

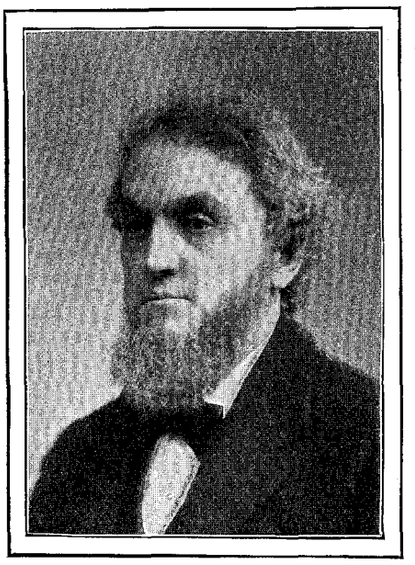


CHARLES A. TOWNE, OF MINNESOTA,
Nominated by the "Fusion" Populists for Vice-President, to run with Mr. Bryan.

The Republican papers are very hostile to what they describe as the "populist insanity." Says the Baltimore *American:*

"The fatuousness of such documents as those which emanated from Cincinnati is apparent. They subserve no good end; they merely disturb the even tenor of the world by detracting from legitimate pursuits and intelligent thought a certain number of men whose energies, if directed in other channels, would make for the betterment of existing conditions. This energy has no appreciable effect upon the world so long as it manifests itself according to the Cincinnati plan, since the logically disposed portion of the human race regards it as the idle vaporing of a superlative degree of crankism."

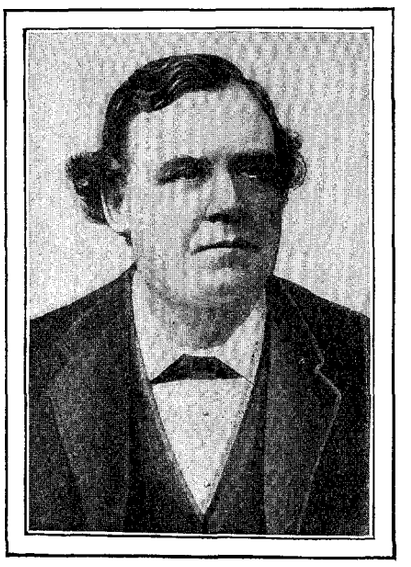
UNCORKED!
—*The New York Tribune.*



WHARTON BARKER, OF PHILADELPHIA.
Nominated by the "Middle-of-the-Road" Populists for President of the United States.

The Minneapolis *Journal* (Rep.) declares:

"These two Populist conventions represent the fate of a movement which was inaugurated to effect a revolution which would if successful have arrested the progress of this country for some years. It began with a justifiable revolt against exorbitant railway rates and expanded so as to cover every impractical fad which home and imported socialism could crowd into a platform. The disintegration of the party entered upon a serious phase in 1896 when it fused with the Democratic Party and went down to defeat with that silver-plated organization. It flourished in a time of business and industrial depression, and as soon as its food-stuff began to fail, it showed signs of heart failure. It has succeeded in demoralizing the Democratic Party to an extent which has insured the rejection of Democratic control of the government indefinitely. If the Republican Party fails to justify its existence by lapsing from its constructive and beneficent principles, it will only be succeeded by a new party which will embody its progressive and achieving spirit."



IGNATIUS DONNELLY, OF MINNESOTA.
Nominated by the "Middle-of-the-Road" Populists for Vice-President.

The St. Louis *Globe-Democrat* (Rep.) points out that "every party claimed by Bryan is at war within itself," and the Cleveland *Leader* (Rep.) says that "the Populist Party is fast sinking into the weakness and decay which have overtaken so many similar organizations in the United States." On the other hand, the Boston *Advertiser* (Rep.) declares:

"A political movement which, even under the most favorable circumstances, can command the votes of more than 1,000,000 American citizens is not to be despised. However wrong it may be, even absurd and ridiculous, it can not be contemptible; for nothing is contemptible which possesses power in relation to a great interest of human life. Certainly the government of the republic is such an interest."

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Curiously enough, the Socialists join hands with the Republicans in declaring that Populism is a dying issue. The Cleveland *Citizen* scoffs at the Populist demands and maintains that they emanate from a middle class that is passing out of existence. The New York *People* affirms that Populism is "dead and buried" and that its intelligent advocates are joining the Socialist ranks.

The Democratic press, while naturally favorable to the Sioux Falls convention, severely criticizes the action of the "Middle-of-the-Roaders." Says the New York *Journal* (Bryan Dem.):

"The 'Middle-of-the-Road' Populists at Cincinnati have adopted a platform which, with the exception of the financial plank, is really admirable. . . . It is a pity that the authors of this platform could not see that almost everything in it was attainable through the agency of the Democratic Party, and should prefer to make themselves a 'crank' side-show rather than a part of a great national advance."

In a long editorial deprecating the action of the two conventions, the Cincinnati *Enquirer* (Dem.) says:

"Are we to be guided by cries for 'initiative and referendum,' election of Senators by the people, government ownership of everything and the reform of all the ills that flesh and intellect are heirs to by statutory enactment and tinkering of constitutions; or are we to stick to the good old Democratic doctrine that that which governs the least is the best government? . . . Democrats are tired of defection and division. They are tired of being the catch-basin for irregular, impure, impertinent, and indefensible streams in politics? They want to get together on a platform that all can stand on consistently and decently. Whether their standard bearer shall be William Jennings Bryan or some other Democrat distinguished for intellect and honesty, they want to preserve the Democratic Party as one of dignity—as one that shall be a leader of political forces, and not a follower and trimmer."

The Boer Envoys.—Much speculation is indulged in by the American press as to the mission of the three Boer envoys. Some of the Republican papers go so far as to say that their arrival at this time is a "Bryanite scheme," and the Washington *Star* (Rep.) declares that they "are coming only to urge us to run our campaign in the interests of the Transvaal." While many of the Republican papers are less violent in their comment, it seems to be the opinion of the press of both parties that the Boer commissioners can accomplish nothing tangible at this time. Says the Baltimore *American* (Rep.):

"It is a conspicuous fact, in spite of statements to the contrary, that our Government has not turned a deaf ear to the Boers' appeal. This fact should be borne in mind. At the request of Presidents Kruger and Steyn, this nation offered its friendly offices to England in an effort to bring about peace. This is as far as we are permitted to go by the rules of international comity, unless we throw such rules to the four winds and embroil ourselves in a war with which we have no official connection. Much as we sympathize with the Boers, we can not afford to take such a step. For our own sake we dare not allow our hearts to run away with our heads. When we made our proposition to England, her reply was a virtual warning to all nations to keep hands off. We dare not disregard that warning unless we are ready to involve ourselves in a war with England for the sole purpose of giving a practical demonstration of the existence among us of a certain sentiment. The sober sense of the nation will accord with this opinion, and the coming Boer delegates should recognize it and give it due consideration."

The Chicago *Chronicle* (Dem.) says:

"It is hardly necessary to say that the Boer representatives can see nothing in what the Administration is doing in the Philippines to inspire in their breasts the faintest hope that the McKinley Administration will lift a finger in their behalf."

MR. WANAMAKER'S CHARGES AGAINST PHILADELPHIA OFFICIALS.

MR. JOHN WANAMAKER'S startling charge against two Philadelphia city officials, which he made public last week, has stirred up some tremendously indignant comment in Philadelphia, and has brought out in the press of other cities considerable moralizing on official methods of replying to newspaper criticisms in the City of Brotherly Love. Briefly stated, Mr. Wanamaker's charge is that on Thursday morning of last week Abraham L. English, the director of public safety of Philadelphia, and George G. Pierie, the superintendent of city property, called at Mr. Wanamaker's office and threatened that unless he would consent to stop the criticisms of the mayor that have been appearing in *The North American* (a paper owned by Mr. Wanamaker's son), these two city officials would make public evidence damaging to his character. According to Mr. Wanamaker's report of the conversation, he explained that the paper does not belong to him; but when Director English persisted in overlooking this point and demanding that the attacks on Mayor Ashbridge be discontinued, Mr. Wanamaker said: "I will not permit you as director of public safety, or the mayor himself, even if he were President of the United States, to dictate to me on a question like this." Director English, according to the report, replied:

"Very well. Then I want to give you notice that for eight months we have been looking up your personal record from the time you were Postmaster-General. We have followed you throughout Washington, Philadelphia, New York, and even in Europe, and we have fortified ourselves with affidavits against you, and since you have been attacking other people we will now take our turn on you."

Mr. Wanamaker replied by expressing his opinion of their conduct in strong terms, and ordering them to leave his office, which they did. The next day he gave an account of the affair to the press, prefacing the narrative by saying:

"Under ordinary circumstances there possibly could be no excuse made for the intrusion of such a private matter on the public attention; but when a powerful city official, the chief counselor of the mayor, controlling the police force of a municipality, threatens a citizen with a deliberately concocted and scandalous attack on his character, unless he silences the criticisms of a newspaper upon the acts of public officials, the occurrence is more than a private grievance—it is an incident of far-reaching and menacing import. No more insidious and terrorizing form of blackmail could be devised. The threat of the chief of police of a great city, speaking for a mayor and municipal administration, is no idle boast; it is a monstrous and audacious attempt to intimidate and coerce by an unlawful and revolting abuse of power. To be silent under such circumstances would be an encouragement to lawless and truculent officials, vested with authority with which they can harass and oppress. It would embolden the perpetrators of such practises, and put weak men at their mercy."

The Philadelphia *Press* (Rep.) says: "This revival of Dick Turpin's methods in the city of William Penn will hardly go down." The Philadelphia *Record* (Ind. Dem.) says of Director English: "That insolent official, who undertook to muzzle the press by a threat of assault upon private character, is a despicable ruffian. He neither understands his duty as a public servant nor the enormity of his offense against public right. He ought to be instantly abated." The Philadelphia *Times* (Ind. Rep.) says that "this act of high, responsible, and powerful officials in the city government will appal the community,"

The attacks that were made by *The North American* and other Philadelphia papers upon Mayor Ashbridge accuse him of partiality in signing a franchise grant to the Keystone Telephone Company. The Philadelphia *Record* says of this franchise:

"The franchise granted by the city to the Keystone Telephone Company is in nowise limited or restricted so as to give protec-

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tion or compensation to the public. The company can sell out, or go on, or stand still, as it pleases. It has been given the use of costly properties without pay, and of the most valuable privileges without any surety that they will be exercised for the public benefit. The mayor's attention was called to these defects and omissions and to the necessity of safeguarding the interests of the city, by the press and by the spoken protests of citizens and of organizations deeply interested in securing better telephonic facilities. He has no answer to make except that the incorporators are fine fellows, and have plenty of money, and have assured him that they mean well."

The North American said on the morning after Mr. Wanamaker gave out the report quoted above: "This journal is quite beyond the reach of any influence which frightened and angry and compromised officials can bring to bear upon it. . . . In the sure confidence that a time is soon coming when we shall have an end of the Quays and Stones and Penroses and Durhams and Salters and Ashbridges and Englishes, *The North American* will continue to do its chosen work of appealing to the intelligence and moral sense and patriotism of the people of State and city to rouse themselves and restore American government in this robbed and disgraced commonwealth."

SOUTHERN OPINIONS ON NEGRO SUFFRAGE.

THE race conference at Montgomery, Ala., last week, and the vigorous campaign in North Carolina for a constitutional amendment that will practically disfranchise the negroes in that State are stirring up the Southern press to a renewed discussion of negro suffrage. Three States, Mississippi, Louisiana, and South Carolina, have amended their state constitutions so as to bar (by means of educational and property qualifications) nearly all the negroes from the polls; North Carolina is about to vote on a similar amendment, Virginia and Alabama are considering the step, while Georgia has decided to let the negro retain his ballot.

The campaign in North Carolina for the constitutional amendment is becoming very earnest. A speech delivered by Prof. W. E. Abernathy, of Rutherford College, before the White Supremacy Club in Charlotte, N. C., has been printed and is being used as a campaign circular. In this speech Professor Abernathy refers to the enfranchisement of the negro as "the most foul, most damnable wrong ever forced upon a free sovereign State," and says of the terms of the proposed amendment: "They are plain and simple. We disfranchise no white man. We disfranchise only ignorant and incompetent negroes. We must pass the amendment. We shall pass it." The Raleigh (N. C.) *News and Observer* (Dem.) says: "Does anybody suppose that the white men of North Carolina are fools enough and cowards enough to stand still and submit to negro domination, when all the rest of the world is governing the negro? Manhood demands the adoption of our constitutional amendment." The Wilmington (N. C.) *Morning Star* (Dem.) declares that the Fifteenth Amendment to the Constitution of the United States was ratified with the assistance of the votes of twelve Southern States, when their legislatures were controlled by "scalawags and carpetbaggers, when thousands of white men were disfranchised and the negroes voted to enfranchise themselves, one of the most outrageous proceedings ever enacted in this or in any other country, a proceeding so outrageous that its leading advocates did not have the hardihood to defend it as constitutional"; and, the same paper adds, "promises made under duress or under intimidation are not binding in law, honor, or morals, and it was under such conditions that negro suffrage was forced upon the Southern States."

The Washington *Bee* (Afro-American) fears that when the negroes of North Carolina go to the polls to vote upon the proposed amendment, "the whites will combine, and by force of arms and their bloody and dastardly methods prevent negroes from voting," and it gives the North Carolina negroes the following counsel:

"Force is to be detested when exercised in a contest where conscience, patriotism, and eloquence should be the controlling forces. Yet the sense of manly independence and self-preservation dictates that brute force be met by a like force when other forces become useless. God forbid that the tragic scenes about Wilmington be reenacted this year, but should such be attempted manliness, justice, and self-respect demand that the negroes shall defend their helpless sisters, wives, and daughters against unholy slaughter by gangs of bloodthirsty and heartless brutes.

"We trust that the thinking class of whites in North Carolina will not be led into schemes of gross injustice and crime by unprincipled and designing demagogs and grasping politicians.

"Above all it is the duty of all intelligent and manly colored people to watch and be prepared for the worst and not fall with their backs toward the enemy."

Several speakers at the Montgomery conference spoke strongly on the suffrage question. A. M. Waddell, ex-mayor of Wilmington, N. C., who led the armed movement against negro domination in Wilmington in November, 1898, said, among other things:

"Unrestricted negro suffrage in the Southern States, if the right be fully and freely exercised, means the most ignorant, corrupt, and evil government ever known in a true country. It means more than this, for there can be no social security where it prevails. Among white men, political party ascendencies are never utilized to affect social order. Social disorder invariably follows negro political ascendency. The negro has had nearly forty years of freedom and citizenship and opportunity for education, and yet, with many honorable exceptions, he is quite as incapable of understanding the meaning of true liberty and of intelligently exercising political rights as he was when first emancipated. . . . White supremacy is absolutely essential to his welfare, because it means the salvation of those things upon which his every interest depends. It is madness in him, and cruelty in those who so advise him, to resist it."

Hilary A. Herbert, of Alabama, President Cleveland's Secretary of the Navy, who also spoke before the Montgomery conference, said of the negro and the ballot-box:

"There is no country in the world where elections were purer than they were in the Southern States in 1860. If since that time we have departed from the teachings of our fathers, it was necessity that taught us—the necessity of preserving our civilization. It was not a desire to get rid of negro domination that prompted the new constitution of Mississippi or the new constitution of Louisiana. The white men already were dominant in both States; they were simply taking steps in the direction of pure elections. It is just one step from defrauding the negro to defrauding the white man, and we know that as long as matters remain as they now are we can never have, as we ought to have, and wish to have, two respectable parties in these Southern States.

"It will probably be agreed upon by the majority of those in this conference that most of our Southern States need changes in their fundamental laws to adapt them to present conditions; but, while I concur in this necessity for amendments, it must also be borne in mind that no changes merely as to suffrage that could be made in state or federal constitution could of themselves meet the demand of the hour. We need better and more harmonious relations between the races. Race friction, race hatred, beget such crimes as malicious mischief, arson, and assassination. It prevents cooperation for the prevention or discovery of crime, and is the prolific mother of distrust and perjury. Lynch law but adds to race hatred; it begets the feeling that injustice has been done, because a trial is denied."

Ex-Governor William A. McCorkle, of West Virginia, advocated "an honest and inflexible educational and property basis" for the suffrage, "administered fairly for black and white"; but, he added, the time is rapidly coming when the South will need every vote it can get to sustain its commercial politics, and "the

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South most certainly will be ultimately insistent that the negro vote be counted." Bourke Cockran, in a speech that was received with great favor by the audience, advocated the repeal of the Fifteenth Amendment to the federal Constitution, by which the negro was enfranchised.

GERMAN-AMERICAN COMMENT ON SECRETARY ROOT'S WARNING.

THE German-American papers, even those that uphold the present Administration, are emphatic in what they call the jingo-*hetze* of Anglo-Saxons—*hetze* being an untranslatable term—the character and action of a lot of hoodlums. The warning recently given by Secretary Root, in his reference to the probability that we should have to fight ere long to uphold the Monroe doctrine, is taken by the German-American editors to refer to Germany and her reputed intentions in South America, and as such is strongly resented. Says the *Westliche Post* (Rep., St. Louis):

"Mr. Root may rattle a sheet of tin to produce theatrical thunder, but it will hardly produce an echo. . . . A couple of years ago the danger was much greater. Then the 'Anglo-Saxon cousins' thought themselves strong enough to tread on the toes of everybody. But since then our expansionist policy has proved to be such bad business, and England has shown in the Boer war such impotence that the danger has lessened considerably. . . . The more our careless war minister threatens, the greater the majority for the German navy bill. Moreover, the interpretation of the Monroe doctrine to mean that we are masters of South America is the doctrine's worst foe. Our methods in Porto Rico, Cuba, and the Philippines have hurt it more than all Europe's powers."

The New York *Staats-Zeitung* says that the Germans can not understand why our highest officials indulge in threats. Such threats mean actual war, and it hopes that our officials "will learn better manners." *The Illinois Staats-Zeitung* (Rep., Chicago), thinks that this *hetzen* against Germany keeps away the best German emigrants, who prefer to go to parts where they are less disturbed. The *Wächter und Anzeiger* (Cleveland) quotes from L. M. Habercrom's Washington correspondence to show that the whole disturbance is English-made, and is intended to rob the Germans of their colonies. The *Freie Presse* (Chicago), in a series of articles, expresses itself as follows:

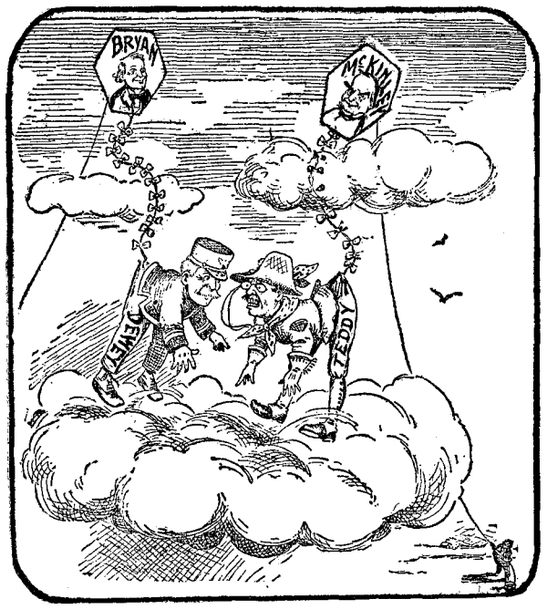
Until lately Germany thought she could do with nineteen battle-ships and thirty cruisers. Since then the Germans have learned better. They have seen that McKinley and Salisbury tried to provoke a war in the Samoan incident. Naturally they are arming. We have proven ourselves to be bandits in our dealings with Spain. Is it a wonder that the German Government and people buy arms when robbers are abroad? When it rains, people get umbrellas. We have claimed hegemony over the entire American continent. Very well; we should have stayed there. The right to expand we must logically admit to be in the possession of other nations. The German voters should take care to examine into this latest phase of international politics. It is clear that McKinley, if reelected, will do his best to cause a war with Germany as he did with Spain. He is the humble servant of England. He and his cabinet act as if they were all in the pay of England.—*Translations made for* THE LITERARY DIGEST.

LORD SALISBURY AND HOME RULE FOR IRELAND.

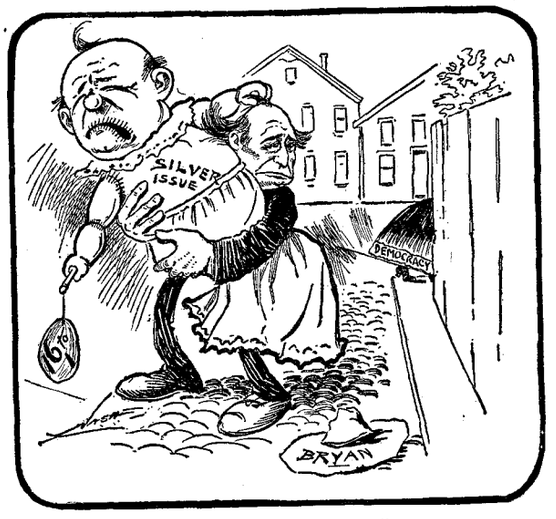
THE British Premier's remarkable speech before the Primrose League in London on Wednesday of last week seems to have created almost as much surprise in this country as in England. The paragraph that caused the most astonishment was this one:

"Apart, however, from the fate of former struggles, I am still assured that there is no hope of the predominant partner ever consenting to give Ireland practical independence. We have learned something from the South African war—how a disloyal government, in spite of warnings, can accumulate armaments against a most powerful combatant, and thus secure a terrible advantage. We now know better than we did ten years ago what a risk it would be if we gave a disloyal government in Ireland the power of accumulating forces against this country."

Such references to Ireland after the Queen's recent visit, and at the very time when Irish generals and Irish troops are doing so much for England in South Africa, the London *Chronicle* (so the cable reports) thinks particularly inapt and tactless. The London *Daily Mail* declares that Lord Salisbury does not voice English sentiment in this matter, for from John o' Groat's to Land's End the British are one people in their admiration and gratitude to their cousins across the Channel; and the London *Daily Express* observes that Lord Salisbury is guilty of one of



WHAT THE POLITICIANS WOULD LIKE TO SEE.
—*The Cleveland Press.*



"TO HAVE AND TO HOLD."
—*The Detroit Journal.*

CARTOON GLIMPSES OF THE COMING CAMPAIGN.

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those indiscretions that may be apologized for, but can never be explained.

The New York *Sun* remarks that "Lord Salisbury seems to have struck the idea of imperial federation a blow between the eyes," and the Philadelphia *Ledger* calls the speech "frightfully ill-timed." The Philadelphia *Times* says:

"Whichever way it is looked at, the stupidity of thus associating the Irish and the Boers is past comprehension. It is a reassertion of the old hostility in the most truculent and offensive way and can have no influence but to chill the good feeling which the Queen has been trying to foster, and certainly to chill any Irish enthusiasm in the South African war. It is not strange that the London papers have taken Lord Salisbury sharply to task. The freshest American official scarcely would be guilty of a blunder so indefensible."

The New York *World* finds in the speech a point against British imperialism:

"The Boers have taught England, according to Salisbury, that all the way round the world, from Ireland to the Transvaal, freedom is folly and force the only wisdom.

"Gladstone 'in an evil moment' thought that the empire could be based on the consent of conciliated peoples. Salisbury has discovered that its foundations must be laid by conquering armies and cemented with the blood of slaughtered patriots.

"He does not seem to see that the abandonment of the Gladstone ideas—peace and justice abroad, justice and progress at home—has any connection with the world-wide manifestation of ill-will toward his country."

WHY ENGLAND SHOULD STOP THE WAR.

JEAN DE BLOCH, author of "The Future of War," thinks that the time has now come when England will find her own interests best served by halting her armies and making peace with the Boers. This surprising recommendation gains interest from the partial confirmation that events in South Africa have given to M. Bloch's still more surprising ideas, set forth in his book, to the effect that the superior advantages of the defense in modern warfare have already made war practically impossible. He says (writing in *The North American Review* for May):

"I say nothing now of the future necessity of the two races living side by side in South Africa on the principle of 'give and take.' I pass over in silence the powerful argument against the war which the comparative statistics of births and deaths in the Transvaal supply, whence it appears that the future is to the more prolific race of the Boers. I rely solely on the fact that weak as the Boers are numerically, they are enabled by the most modern weapons to hold their own while defending their country against invasion, and they will do so with such results as to render the entire upshot of the war utterly indecisive. If that be true, do not the material interests of England, no less than the ethical mission which Great Britain is accomplishing in the world, point to the necessity of sheathing the sword? . . . .

"From the moment the invasion of the Transvaal proper begins, and European troops venture into the heart of the South African Switzerland, every hill and hollow of which may be transformed into an impregnable fortress, the fortune of war will necessarily change once more, and the gloomy outlook of last December and January will dash high hopes and evoke dread fears anew. This is not prophecy but logic; not clairvoyance but insight. Smokeless powder, quick-firing rifles and artillery, and the scientific construction of entrenchments can be utilized by a clever people to such purpose that a determined force of defenders may successfully hold its own against an invading army eight times larger than itself."

If the Boers continue to display the sagacity they have shown thus far, thinks M. Bloch, "it is absolutely true that the Boers can render the invasion of their country abortive."

So much for military considerations. Political considerations only reinforce the same view. The British empire, M. Bloch notes with admiration, is "cemented by morality, instead of being held together by the fear of fire and sword." Is it well, then, he asks, to return to the specious maxims of George the Third? "Is it wise, even politically, to drive unwilling subjects into the political penfold at the point of the sword and to create an Ireland in South Africa?" And as for moral considerations:

"Nor should we forget the moral effect, as widespread as it would be intense, which the peaceful solution of the struggle, even at this stage, would produce upon the world at large and the Boers in particular. It would be the death-knell of Chauvinism throughout the globe and of many of the worst social evils engendered by Chauvinism and its allies—militarism, the "rage of numbers," and the lavishing of labor and money on unproductive undertakings, which, in times of peace as in times of war, constitute the most effectual barriers ever yet raised against the advance of civilization."

TOPICS IN BRIEF.

AGUINALDO evidently has not heard the news that he is dead.—*The Chicago Record.*

OUR manifest destiny is probably safe so long as it provides for so many good offices outside the classified service.—*The Detroit Journal.*

EMPEROR WILLIAM'S declaration that the Dreibund keeps the peace of the world will be interesting news to the Boers.—*The Chicago Record.*

EVENING PAPERS—IN LONDON.

"'Ere you har, sir, better 'ave one—'cos yer mayn't git it in yer mornin' paper."—*Punch.*

THOSE who are lamenting that Admiral Dewey permitted himself to go into politics should note that the admiral is not in deep.—*The Kansas City Journal.*

CUBANS will please not look in the direction of Chicago or New York while we reproach them on the corrupt police force of Havana.—*The Chicago Record.*

WE owe England one debt of gratitude. No Briton has yet tried to be funny enough to introduce a Filipino sympathy resolution in the House of Commons.—*The New York Press.*

IN order to afford a little variety somebody ought to reverse the usual proceeding by jumping from the East River to the top of the Brooklyn bridge.—*The St. Louis Globe-Democrat.*

WITH the experience and facility derived from a second term, it is believed that Mr. McKinley would get so he could run the Government without any Congress at all.—*The Detroit News.*

ROUGH ON CUBA.

Billy Mason wants to present Cuba with self-government on the Fourth of next July. —*The Minneapolis Tribune.*

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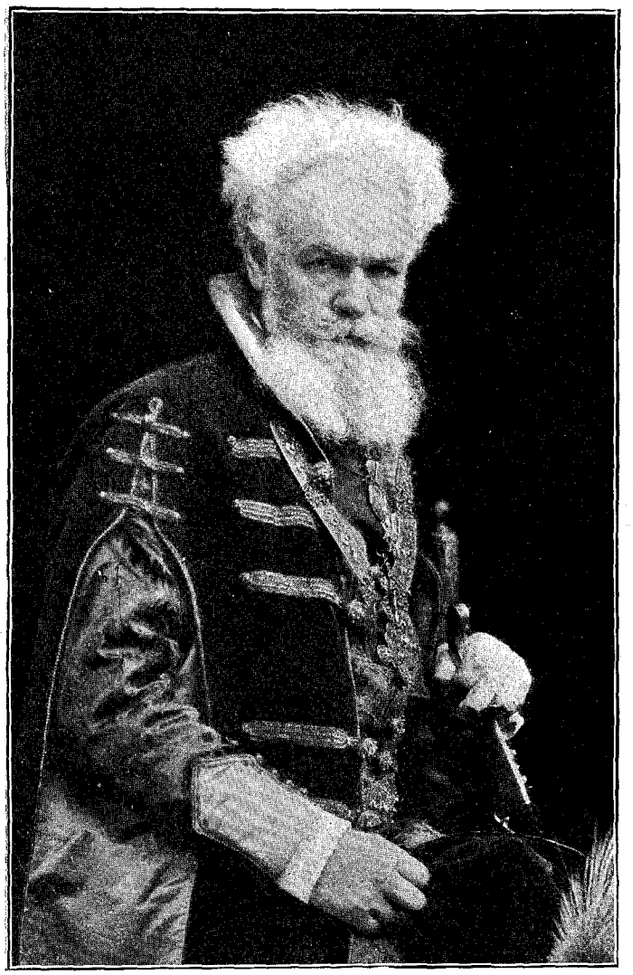
LETTERS AND ART.

MUNKACSY AND AMERICA.

THE death of Mihaly Munkacsy on May 1 in an asylum at Bonn, Germany, recalls the interest which Americans have felt in the great Hungarian painter since his celebrated canvas, "Christ before Pilate," was exhibited in this country about ten years ago. It is pleasant to remember that Munkacsy, perhaps the most famous of modern popular painters, owed his success in a large measure to American appreciation.

It was not until 1868, when Munkacsy was twenty-four, that he first attracted much attention, after many years of labor and



THE LATE MIHALY MUNKACSY.

struggle which seem to be the necessary novitiate of most artists. At Düsseldorf in that year an American gave him a commission to execute a picture, and this resulted in "The Last Day of a Condemned Man," painted on a huge panel of wood which the artist had himself prepared. It was afterward sent to the Paris Salon of 1870, and made Munkacsy's name known throughout Europe. Thereafter he was a frequent exhibitor at the Salon, and one great picture followed another, the series culminating in 1878 in his "Milton Dictating 'Paradise Lost'"—afterward bought by the Lenox Library in New York—and his greatest picture, "Christ before Pilate," in 1881. "Ecce Homo" was his latest painting, and was shortly followed by the artist's virtual death to the world, due to a paralytic shock, in 1896, which necessitated his removal to an asylum.

In the New York *Press* (May 6) Mr. William M. Chase, the well-known American artist, who knew Munkacsy well, gives some particulars of his early struggles and his later madness. Mr. Chase says:

"Born a Hungarian, his real name was Michael Loeb. He took his art-name from Munkacs, the little village in which he was born—a very common habit among European artists. His first and perhaps his greatest picture was 'The Last Day of the Condemned,' and it is pleasant to know that it was an American who enabled him to complete the picture. He was living at the time in a garret in the city of Düsseldorf, when he was brought to the notice of John R. Hay, of Baltimore. Mr. Hay found Munkacsy penniless, wrapped in a shabby ulster, and working at his great picture without either food or fuel in the room. He at once lent the artist money, and when the picture was finished it was bought and sent to Paris, where it secured for him both fame and fortune. He made his home in Paris, and his studio became one of the sights of the city.

"Munkacsy's madness must have had some unknown origin. In his youth he was a cabinet-maker, and it is said that when confined in the asylum he returned to his early trade. His skill as an artist entirely deserted him. This would indicate that the cause of his insanity was not his art, but perhaps some physical defect of the brain. It rarely occurs that a painter finds his way to a madhouse. Our profession imposes a tremendous strain sometimes in the effort to attain a result, but it is a stimulating rather than a depressing strain. The greater the genius the greater the madness is a common saying. But the artistic temperament permits larger scope for individuality than almost any other. If Mr. Whistler, for instance, were anything but an artist, I presume he would have been locked up long ago. He is not in the slightest degree insane, but his scorn of conventionality would in any other calling have persuaded people that he was out of his mind."

ALEXANDER PETÖFI: THE HUNGARIAN BYRON.

OF the trio of Hungarian liberators—Louis Kossuth, Maurus Jókai, and Alexander Petöfi—the latter is perhaps the least known outside his own country. Yet there he is honored as one of the country's chief heroes. In *The Critic* (May), Mr. Alexander Hegedus, Jr., tells the story of Petöfi's life, which in both its literary and its political activities suggests that of Byron. Petöfi, who was born in 1823 in Central Hungary, early became aware of his poetical genius, and before he was twenty his first volume of poems, which stirred the whole nation, was published. Mr. Hegedus writes:

"'Love and Liberty—I need both during my life: for liberty I sacrifice my life, and for love my liberty!' Such was Petöfi's motto, the influence of which hovered around his path from his birth until the day of the battle in which he disappeared. One of the greatest poets of this century, he had also one of the noblest hearts that ever beat. There can hardly be related a more interesting and eventful story than that of Petöfi's life. Its romance and mystery render it almost incredible. Pursued by an unmerciful fate, his life was full of misery—a few years of glory leading toward an abrupt and untimely end, and a heroic death. In five words I could write his biography: he lived, loved, and died. . . . . .

"On the 8th of September, 1846, he first met Julia Hendrei, who became his wife the next year. They spent their honeymoon in the castle of Kolt's. These were Petöfi's only peaceful hours between the two periods of his struggle for life and against the enemy. There in the castle of Kolt's he wrote his masterpieces, glorifying love and nature. His best poems were also composed there in the society of the woman he loved so ardently and who, after the poet's death, forgot him and married again. Petöfi wrote to her, in one of his masterpieces: 'If you would throw away your widow's veil, put it upon the cross of my grave, and I shall come out in the midnight to take it back, binding with it the wounds of my heart, which even then shall love you, and love forever.' . . . . . .

"Petöfi could not long remain peacefully absorbed by his love; for the changing events abroad foretold the coming revolution. . . . The outbreak of the French Revolution gave the initiative

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to the Hungarian revolt. With feverish zeal Petöfi took part in the great movement which threw the nation into the whirl of rebellion. Upon the first day that liberty dawned upon Hungary Petöfi was the man who, standing on the steps of the National Museum in the middle of the park, before the assembled people, recited Hungary's first battle-song, the well-known 'Up, Magyars!' This poem became the war-song of the soldiers and sounded through the land with a stirring power:

Arise, O Magyars, the country calls!
Now is the time, now or never.
Shall we be slaves or free?
That is the question—choose,
We swear by the God of Magyars,
We swear to be slaves no longer!

"The poem was immediately printed, as the first publication of the 'free press,' and distributed among the people. A few days after this scene, the guns thundered through the country. Petöfi rushed from battle to battle, stirring up the people with his wonderful songs and kindling enthusiasm wherever he appeared. At the beginning of the war the Hungarian army fought with astonishing success against the Austrians. Kossuth, Petöfi, and Jókai had done everything for their country, struggling with pen, fighting with sword and tongue, and freedom was nearly won when the Russians invaded the country with two million soldiers. Two million Russians against four hundred thousand Hungarians! With irresistible passion Petöfi roamed through the country calling everybody to arms—even the women—for the 'holy war'—but in vain. The power of the nation was exhausted by the two years' struggle. Tired and hopeless, yearning for death, Petöfi wrote the poem beginning 'There is only one thought which troubles me.' In it he explained the death he craved. 'No,' he wrote, 'not a lingering death in a soft bed, but to die quickly, like a tree struck by the lightning. I would fall on the battle-field, fighting for "Holy Liberty," and upon my body let the horses trample, crushing me. . . . Let my body be buried in the common grave with the unknown heroes who die for liberty.' A few days after he finished this poem what he desired happened. On the battle-field of Segesvár, on the 31st of July, 1840, he disappeared. Nobody knows how he died or where he is buried. His is a grave 'with the unknown heroes.' Not until several days had elapsed did his friends become aware of his disappearance."

Of Petöfi's poetical writings, Mr. Hegedus says:

"His whole life, his poems, his yearning for love and liberty, can only be likened to Byron's. No wonder, then, that he is called 'the Hungarian Byron.' He wrote both lyrics and epics and excelled in both. Petöfi understood the peasants' 'folk songs' and gave them poetic setting. These songs of hi are the pearls of Hungarian song-literature. His epic poems are filled with real Hungarian humor, which only one who had lived with the peasants in the 'punta' (the Hungarian prairie) could well grasp. There upon the breast of nature he wrote the songs which are known, as well as prayers, wherever the Hungarian tongue is spoken. But to translate them is as difficult as would be the translation of Rudyard Kipling's 'Seven Seas.' Petöfi knew his own greatness, and in one of the verses he wrote to his mother he expressed it by saying: 'Mother, the fame of your boy will live for a long time—forever.'"

Sympathy of English Littérateurs in the Present War.—The South African conflict has had a depressing effect upon British literature and a divisive effect upon British *littérateurs*. Sales of everything except war literature have greatly fallen off, altho four of the great sixpenny weeklies have doubled their circulation. Indeed, altho with improved news from the front the spring announcements are attracting more attention, literary conditions during the winter have been so depressed as to warrant the holding over of several important new books.

Mr. J. M. Bullock, writing from London to *The Book Buyer* (May), calls attention to the fact that the war has curiously split up literary people in England, and has even separated some families. He writes:

"Miss Olive Schreiner—whose husband has had some risky experiences in trying to convene 'pro-Boer' meetings in the English provinces—has touched the top note of hysteria against the war; her brother, the Cape Premier, has maintained a dignified (official) neutrality; while her sister has called God to witness that England is in the right and that the Boers ought to be suppressed. But then, the anti-war party assure us that the author of 'The Story of an African Farm' is a woman of genius, and that her sister is a woman of no importance. In London, the Boers have many sympathizers among literary people, altho by a strange anomaly not among the religious-literary circle, for the church as a whole has bid England God-speed in the struggle, to such an extent indeed that the literary agnostics have pointed to the fact as a proof of the powerlessness of Christianity. If I were called on to make a division of literary opinion on the whole question, I should say that the real creators (like Mr. Kipling) are all for England, and that the mere critics and analytical writers are against her. The war has called forth some excellent verse by Mr. W. E. Henley, Mr. Thomas Hardy, Mr. Austin Dobson, and Mr. Gilbert Parker. Mr. Frederic Harrison and his fellow Comtists have denounced the war, in which they foresee the beginning of England's end. On the other hand, a literary socialist like Mr. Bernard Shaw applauds it. The Rev. Stopford Brooke thinks it better for South Africa to be ruled by the Briton than the Boer. And so the divergences of opinion go on, until one is almost inclined to believe with Mr. Auberon Herbert, the high priest of individualism, that literature should not touch the subject except in the spirit of the merest laymen. It need scarcely be added that the theory of government-by-reprisal makes the 'Celtic circle' pro-Boer almost to a man—and woman."

THE DEVELOPMENT OF HAUPTMANN'S GENIUS.

FEW writers have in the course of so short a life made so extensive a change in their literary ideals as has Gerhart Hauptmann. Beginning as a follower of Ibsen and Holz and as an upholder of the modern German naturalistic drama, he is already, at the early age of thirty-seven, the foremost of the dramatic mystics. A writer in *The Quarterly Review* (April) traces Hauptmann's evolution from the time of his social dramas —"Lonely Lives" and "The Weavers"—to "Hannele" and "The Sunken Bell," in which a mystic symbolism is seen in its full blossom. Referring to the somber nature of Hauptmann's earlier studies in sociological drama, the writer says:

"Hauptmann's painful ascent from this sordid valley of the shadow was made on the staff of mysticism. 'Hannele,' or 'Hannele's Assumption,' to give the full German title, was published and played at the end of 1893. It had the honor of attracting the notice of at least three kings. The chaplain was despatched from the palace at Potsdam to report on its value as Christian evidence—we believe with satisfactory results. The Court Theater in Vienna was specially licensed for its production, and the playwright was granted an audience in the royal box at Stuttgart. The professional critics, tho not unanimously favorable, combined to pay the drama the compliment of keen debate, which spread from the borders of Germany across the Vosges and the Atlantic."

"Hannele" indeed aroused so much criticism in New York that the mayor of the city forbade any one but an adult actress to appear in the title-rôle. "The Sunken Bell," which appeared three years later, convulsed the literary circles of Germany with conflicting sentiments. It was the intellectual wonder of the season, and its attributes were canvassed in clubs and drawing-rooms. The critic of *The Quarterly Review* thinks that this play, which has been brought out this year in New York both in English and German, proves that Hauptmann is a genuine poet:

"He takes us—like Arnold Böcklin, the painter—back to the Teutonic *Urwald*. Wood-nymphs, fauns, goblins, and water-gods are as vivid as the schoolmaster or the priest, and each portion of the drama is successfully wrought. Take the first temptation of Heinrich, when he awakes in enchanted ground:

How sweet thou art!
Stay, for my hand is innocent as thou.

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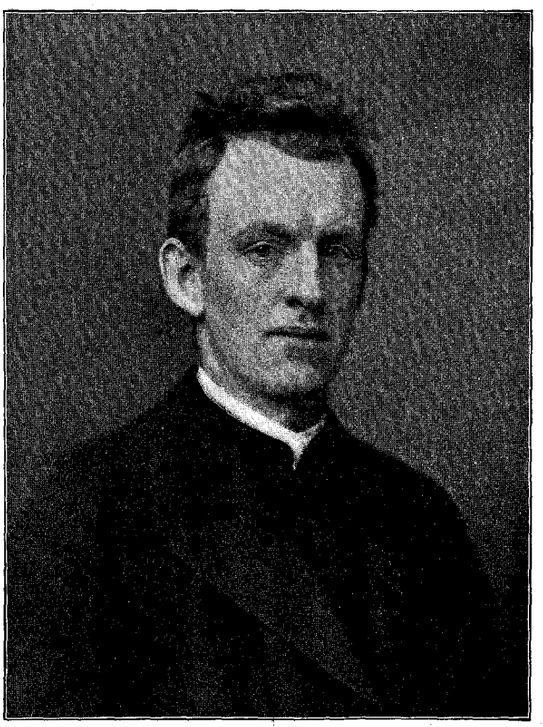
Already I have seen thee—where, ah, where?
I serv'd for thee through hard, long years—how long?
Thy voice to prison in a cage of bells,
To wed it to the Sabbath-day's delights,
This was my labor, and therein I fail'd. . . . . .

How lovely is 't! How strange and full of awe.
The dark mysterious branches of the pine
Are raised, and droop; how solemnly they bow
Their antic heads. O, woodland fey and fable,
Thy secret whisper trembles in my ears,
Stirs in the leaf, and rustles in the grass, ...
Thou art the fey and fable! Kiss me, fey.

"The contrast between the fascinating wood-sprite, Rautendelein, half fairy, half woman, and the old witch-wife, Wit-



GERHART HAUPTMANN.

tichen, with her weird and racy dialect, is that between the glamour and the weirdness of the forest, between the beauty and the horror of the superstitions that haunt its inhabitants. . . . Sometimes, as we renew the enduring pleasure of this poem, as we follow the peasant-poet through the charmed country of his fancy, sitting with the water-sprite by his spring, and listening to his immemorial wisdom, watching the elf-dance by moonlight and scenting the satyr among his goats, as Rautendelein proffers her secret to the weary searchers after truth—sometimes we, too, are tempted to exclaim—

Great God! I'd rather be
A pagan suckled in a creed outworn,—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathèd horn.

For that Hauptmann has had such glimpses in his home in the hills no reader of 'The Sunken Bell' can doubt. More doubtful is it if a 'creed outworn' is the most desirable possession for a poet who reached Berlin from the provinces barely ten years ago, and who is not yet forty years of age. Prophecy is the critic's pitfall. We should never have conjectured 'The Sunken Bell' from the author of 'Before Sunrise,' and we hesitate, therefore, to pronounce on the future of Hauptmann's genius. Still, we close perforce on this note of partial disappointment. We can only hope that of him, too, it will not be said—he was called but was not chosen; he was a German poet, but he was not the national poet of modern Germany."

THOMAS NELSON PAGE will soon appear as a dramatist, for he is now at work on "Red Rock," which will be staged next fall.

MILTON'S "POETICAL WORKSHOP."

THIS is the descriptive phrase applied by Mr. Edmund Gosse to the collection of Milton manuscripts owned by Trinity College, Cambridge, England. To all lovers of literature, says Mr. Gosse, this collection "is a relic of inestimable value," while to those who are practically interested in the art of verse, it reads "a more pregnant lesson than any other similar document in the world." The value of the collection consists in the fact that it reveals to us the great poet intimately engaged in fashioning and polishing his compositions, giving us his first rough drafts, his alterations, omissions, interlineations. It is his note-book for a period of five years—his blossoming period. Says Mr. Gosse (in *The Atlantic Monthly*, May):

"With the exception of 'L'Allegro' and 'Il Penseroso,' which have accidentally dropped from the unbound volume, or else were hewn roughly out of the marble elsewhere, these pages form Milton's poetical workshop. Moreover, the collection is, with those exceptions, complete. Between the 'Song on May Morning,' written at Cambridge in the spring of 1631, and the Latin and Italian pieces composed in Italy in 1639, there does not seem to exist another copy of Milton's verses which does not occur in the Trinity manuscript."

In the collection, moreover, there is no trace of a single abandoned work. "Milton attempted nothing which he failed to carry through, and the examination of these leaves gives us good reason to believe that he started no poem, not even a sonnet or a song, without being quite sure beforehand that he would be able to complete it in perfection."

The first part of the note-book was written in 1633, and begins with "Arcades." Next follows "At a Solemn Music," the manuscript of which is badly mutilated. Mr. Gosse writes:

"Here Milton is seen to be greatly perplexed with contending plans, and the entire poem is twice canceled, with strong cross pen-lines, and a third time written. We examine the two canceled forms of the ode with particular curiosity, since Milton's failures are more than most men's successes. Here are two lost lines:

'While all the starry rounds, and arches blue,
Resound and echo, Hallelu!'

and, lower down, the 'melodious noise' was originally succeeded by the line,

'By leaving out those harsh chromatic jars,'

which Milton's ear instinctively felt was discordant.

"As an instance of the extreme and punctilious care the poet took to make his expression exactly suit his thought and his music, it may be worth the notice and analysis of the reader that he tried 'ever-endless light,' 'ever-glorious,' 'uneclipsèd,' 'where day dwells without night,' 'endless morn of light,' 'in cloudless birth of light,' 'in never-parting light,' before finally returning to the fifth (and certainly the best) of these seven variants.

"We then come to the 'Letter to a Friend,' twice drafted, and with innumerable small corrections, proving, in the most interesting way, the extreme importance of the crisis in Milton's life of which this epistle, with its enclosed sonnet, is the memorable record."

Of the manuscript of "Comus" Mr. Gosse says:

"This is Milton's own writing, again, and the interlinings and canceled readings are so numerous that we are able to follow the poet in the act of composition. As in 'Arcades,' he makes a false start, and the first twenty lines are stormily struck through.

"Who has ever lived, but Milton, that was rich enough to throw away such beauties as,

'on whose banks
Eternal roses grow and hyacinths,'

or,

'I doubt me, gentle mortal, these may seem
Strange distances to hear and unknown climes'?

"As we proceed, the main interest is to note the unfailing skill

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of Milton. He alters frequently, and in altering he invariably improves. Never was there an artist in language of so sure a hand."

ARTISTIC INFLUENCE OF JAPAN.

IN the eighteenth century Chinese art exercised a great influence in Europe, producing the erratic rococo style; to-day the Western world is going to school to the Japanese. Such is the view of a writer in a recent issue of the *Journal der Goldschmiedekunst* (Leipsic). The Japanese artist, he thinks, is the finest observer of nature, and the most conscientious copyist of whatever he sees. We formerly called his reproductions odd; but the instantaneous photograph has proved that they are really as he sees them. The writer continues:

"For thirty years, English taste has been in sympathy with that of the Japanese, and English artists have tried to embody it, not, however, with perfect success, for they have been too much under classical influence. Thus arose the 'English style,' which has produced but little impression on the art of other lands, and which has utterly failed to touch German artists or the German public. Somewhat later, Germany fell under the influence of Japan, but German artists were no happier than their English *confrères* had been. Their exaggerated attempts resulted in the overdrawn 'youthful style.' They felt the beauty of Japanese art, but did not understand its spirit. By many artists and connoisseurs, Chinese and Japanese art are confounded, altho so distinct to the critical eye.

"The Japanese is a born lover of nature. Whatever he produces, from the most painstaking work of art to the simplest household utensil, is after natural models. In the representation of figures and scenes the Japanese display a perception which is astonishing. With a couple of strokes of the brush, they reproduce what they see with a truth to life which is almost incredible.

"Geniality and originality, it can not be denied, are possessed by the Chinese style, which is much older than the Japanese. But the Japanese, at the comparatively recent foundation of their state, had the advantage of learning from their neighbors what *not* to do."

That the Japanese are anything but frivolous, the writer continues, is shown by their artistic appreciation of the nude. Japan, he thinks, can look forward to a great artistic future. When we have been thoroughly educated in the spirit of Japanese art, we shall know better than to attempt to make faithful copies of their figures, plants, birds, etc. We shall seek to reproduce our own fauna and flora, and to depict as faithfully the life and customs of our own land, as the Japanese depict theirs.—*Translation made for* THE LITERARY DIGEST.

An Unpublished Work of Balzac.—After the rather laughable *faux pas* of Mr. Home Gordon last summer in announcing with flourish of trumpets the "discovery" of a new work by the elder Dumas, which, as it subsequently turned out, had been in print in French, Spanish, and English for thirty or more years, one feels inclined to put on a critical and cautious air when one hears of a new marvel of this description. This time it is an unpublished work by Honoré Balzac. *The Westminster Gazette* (April 17) says of it:

"Strange as it may appear, there exists a work of Balzac's in manuscript which has never seen the light, and on which he built extravagant hopes of fame and millions. This is a play originally called 'La Première Demoiselle,' afterward renamed 'L'École des Ménages.' In 1838 he wrote to Mme. Hanska, afterward his wife: 'Yesterday I wanted to write to you, but was overcome with the inspiration of a comedy, "La Première Demoiselle." George Sand predicts for it the most brilliant success. It is one of three schemes for making my fortune.' The non-success of the piece did not in the very least abate his dramatic ardor. Elsewhere he wrote to the same correspondent: 'The stage [that is to say, his plays, if successful] would be worth 200,000 francs a year to me.' Vainly did his friend Heine proffer golden counsel. 'Yesterday,' we find him again writing to Egeria, 'I had a talk with Heine about my plays. "Take care," was his reply. "The Brestois [inhabitant of Brest] can not make himself at home at Toulon. Stick to your trade."' For years Balzac was busy upon his 'Illusions Perdues.' A more poignant history of disillusions is that of his own writing for the stage. It was the will-o'-the-wisp, the *ignis fatuus* perpetually enticing him from tangibilities and the true bent of his genius. And the best of his plays, 'Mercadet,' was never more than a qualified success, nor is it likely to be reproduced."

Grand Opera Season of 1900-1901.—The arrangements for next year's opera season are now nearly complete. Mr. Maurice Grau has engaged about two hundred and thirty-five artists, including, according to *The Music Trade Journal*, Mmes. Melba, Eames, Nordica, Ternina, Scheff, Gadsky, Bauermeister, Suzanne Adams, Susan Strong, Louise Homes, Carrie Bridewell, Olitzka, and MM. Pringle, Jean and Edouard de Reszke, Plançon, Diffel, Muhlmann, Campanari, Imbart de la Tour, De Lucia, Bertram, O'Mara, Scotti, Gililbert, and Journet. The French and Italian operas will be conducted by Mancinelli, and the Wagnerian operas by Damrosch or von Schuch. The public will regret to hear that Calvé will not return to America until 1901, having signed an engagement for the Opera Comique, Paris, for the coming season, where she is to create two rôles, one in a Wagner opera, the other in Zola and Bruneau's opera of "L'Ouragan."

The Maurice Grau Opera Company will sail from Europe on October 20, proceeding directly to San Francisco by special train, where they will open the opera season at the Grand Opera House on November 12 with an engagement of three weeks. Thence brief engagements will be played in Sacramento, Los Angeles, Salt Lake City, Denver, Kansas City, Lincoln, St. Paul, and Minneapolis. The New York opera season will open on December 18. The arrangements for the new English opera in New York have not yet been made fully public.

NOTES.

MR. WILLIAM SAGE, whose novel "Robert Tourney" is now in its fourth thousand at the end of the second week, is a son of Mrs. Abby Sage Richardson, widely known as a writer and lecturer on English literature. *The Book Buyer*, which prints a favorable review of Mr. Sage's story, says that his interest in American and French history has always been great, and that the present semihistorical novel is the result of his studies in the history and literature of the French Revolution.

WITH the exception of Mr. Winston Spencer-Churchill, no writer has shown to better advantage as a critic of the South African war than Mr. Spencer Wilkinson, his home colleague on *The Morning Post*. From an almost unknown civilian he has developed into the leading military critic of London, and his morning summary of the situation in *The Post*—the predictions of which are constantly verified—is read by millions each day. He was born at Manchester nearly fifty years ago, and had a distinguished Oxford career. He was afterward called to the bar, but later turned to journalism, writing the leaders in the Manchester *Guardian* for ten years. He was an ardent member of the Volunteers, and published his first book, "Citizen Soldiers," in 1884.

THE Shakespeare Festival this year at Stratford-on-Avon was celebrated by a large number of visitors and by the principal residents of the town. After a banquet at the town hall the party proceeded to Trinity Church, where, after an address by the vicar, many wreaths and garlands were placed on Shakespeare's grave. Miss Marie Corelli, who for the past two years has been a resident of Stratford, laid upon the grave a wreath gathered from Dante's garden in Italy. The town was gay with flags and bunting and the grammar school which the bard attended was profusely decorated. At a meeting of the Memorial Association several gifts were announced, including seven valuable paintings by old masters for the gallery. The London *Standard* mentions the interesting fact that among the literary pilgrims was a delegation from the Shakespeare Club of the University of North Dakota, who had come almost six thousand miles to pay their tribute of homage to the illustrious poet.

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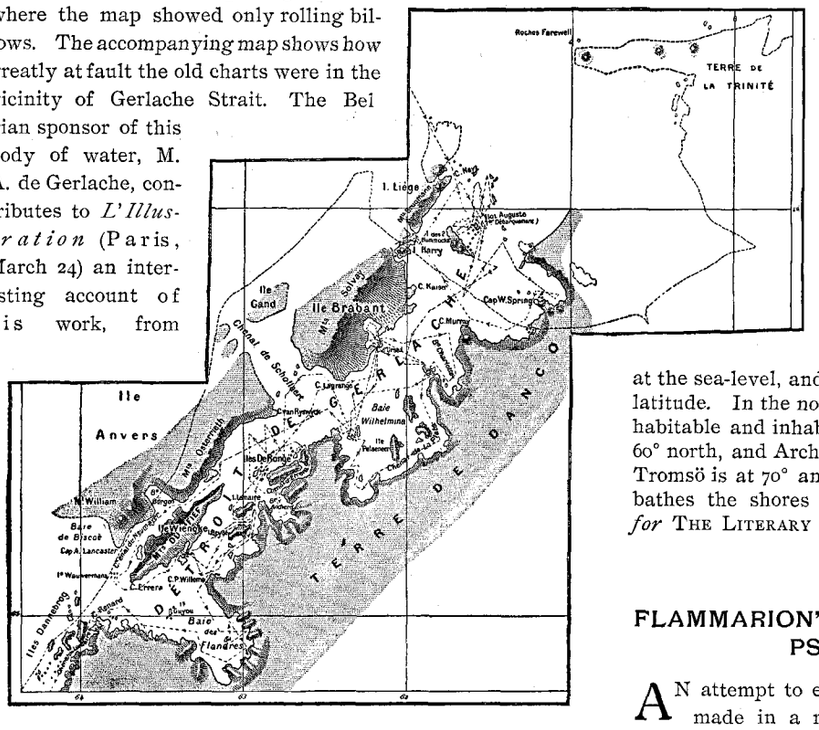
SCIENCE AND INVENTION.

NEW DISCOVERIES IN ANTARTIC LANDS.

THE recent Belgian Antarctic expedition succeeded in altering the map of the world considerably in the neighborhood of the South Pole. That map, so far as the Antarctic regions are concerned, is still largely pure guesswork. The *Belgica*, we are told, sailed over dry land—or what was so represented on the chart—and landed exploring parties where the map showed only rolling billows. The accompanying map shows how greatly at fault the old charts were in the vicinity of Gerlache Strait. The Belgian sponsor of this body of water, M. A. de Gerlache, contributes to *L'Illustration* (Paris, March 24) an interesting account of his work, from



DISCOVERIES OF THE BELGIAN EXPEDITION IN GRAHAM LAND.
(Coast line of hitherto accepted charts is shown by the dotted line.)

which we translate the following paragraphs. Says the explorer:

"English or American sealers, who follow their profession in the Shetlands, have pushed further south in quest of the fur seal, which has been almost exterminated in those islands. They saw land and ice-clad mountain tops, and they saw, or thought they saw, that these lands continued in such or such a direction; they then guessed at the distance separating two points. Returning to their port, they related what they had seen, and from these vague data, geographers prepared approximate maps and baptized new lands. How many names were thus given to phantom islands, to clouds that resembled mountain ranges, or to fields of ice that looked lie coasts!

"Other expeditions, more scientific, were not able to make a sufficiently large number of landings. Now every one knows how differently objects appear according as they are seen from a near or a distant standpoint. If our own itinerary had not followed so closely all the outlines of the coast, we should not have been able to trace the exact and almost precise contours of our chart, which is so different from the preceding ones."

Of some of the features of these newly mapped Southern regions, M. de Gerlache speaks as follows:

"The weather was wonderful. On [January] 25th it was so warm that one of us was prostrated with sunstroke. On the 27th we penetrated into the strait of which the false Hughes Bay was only the entrance. On this day we experienced the peculiar joy and emotion that navigators feel when their prows are cleaving virgin seas. We could not gaze long enough at the lofty cliffs descending into the sea, the bays bordered with glaciers, the peaks pointing toward heaven. All was savage, sterile, bare; nevertheless they were riches for us, since they were our discoveries. . . . . .

"The panorama unfolded to our eyes, and never contemplated by man before, was of gloomy grandeur. Half-way up the black, gray, or red cliffs, vertical and with clearly defined clefts, floated clouds; at their feet was the ice, brilliantly white, with blue cracks at the sea-level. Here and there floated icebergs eaten away by the waves; some had vast caves, whose roofs were of dazzling azure. We often saw sunsets of unspeakable magnificence. The only things needed to complete our happiness were volcanoes.

"The water was peopled with cetacea, balneoptera, and megoptera. On the floating ice seals assembled. On the land we found rookeries or colonies of penguins, which did not disperse at our approach; they had never seen men before. These rookeries were often on beds of guano that looked like soil, but underneath was solid rock. Other birds innumerable nested or perched on the cliffs; sea-swallows, petrels, Cape pigeons, cormorants, etc. . . . . .

"It is difficult to give an idea of the desolation of the Antarctic regions. Take the highest Alps, suppose an unheard-of deluge that raises the water level to the limit of eternal snow; regard the summits that rise above it—and you will get an idea of Brabant Island, of Antwerp Island, of Danco Land, etc. There the snow line is at the sea-level, and nevertheless we are only at 64° or 65° South latitude. In the northern hemisphere at 65° we have Iceland, a habitable and inhabited country; in Russia St. Petersburg is at 60° north, and Archangel is within the polar circle; in Norway, Tromsö is at 70° and Hammerfest at 71°. But no Gulf Stream bathes the shores visited by the *Belgica*."—*Translation made for* THE LITERARY DIGEST.

FLAMMARION'S EXPLANATION OF OBSCURE PSYCHIC PHENOMENA.

AN attempt to explain certain obscure pscyhic phenomena is made in a recent work entitled "The Unknown," by Camille Flammarion, well known as a popular writer on astronomy and as a dabbler in occultism. M. Flammarion advances no particularly new theories, but bases his explanations on the often advanced hypothesis of a thought-wave or brain-ray, which he attempts to treat in accordance with modern notions of energy. The ether, according to received physical doctrine, transmits light, heat, and perhaps attraction to considerable distances. Why may we not suppose, asks the French writer, that as it vibrates through our brains it also transmits to a distance conditions that depend on the state of our minds?

M. Flammarion believes that there are many proofs that the ideas and opinions of persons who exercise a so-called "magnetic" influence over others can be perceived by their patients or subjects. It is, he asserts, a proof of ignorance to suppose that the only phenomena around us are those which we can perceive directly; we know that there are colors, electric currents, sounds, and magnetic attractions and repulsions which are wholly imperceptible to us, and yet can be detected by means of delicate instruments. Our knowledge of science authorizes us to consider that all the bodies surrounding us are in infinite and constant relation one with the other, in accordance with the well-known laws of energy. We ought, therefore, to consider ourselves also as permeated by all these reciprocal calorific, electric, and attractive actions, not to speak of influences derived from forces the existence of which we do not even suspect; in a word, as permeated by dynamic actions of which we only perceive the most gross as they come into play around us.

M. Flammarion concludes that there can be no doubt of the transmission of thought, mental suggestion, the action of one mind upon another, altho most authorities are of a different opinion. He explains these phenomena by supposing that either a

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wave or a current of some sort issues from one brain and strikes another brain, thereby conveying to it a sudden excitement which is translated into a sensation of hearing or sight. The nerves at such times, he believes, receive a shock in some specific direction. He is uncertain whether these waves or rays come from the action of the physical brain or from some possible inner center of the mind. He does not attempt to discover what form they take, but he suggests that as there is electricity in the human body, the action may be due to it, as there is plenty of evidence that projected psychic forces can be transformed into physical, electrical, and mechanical effects. Finally, he says, if thought is not a secretion of matter, but a form of energy, death of the body can not destroy it.

All this is necessarily somewhat crude, but it satisfies a popular demand, and an explanation of clairvoyance and telepathy based on the admitted properties of energy is certainly better than one that ignores those properties.

OUR SOLDIERS IN THE TROPICS.

THE fact that the Northern soldier fighting in tropical lands needs different clothing, food, and care from his brother in the temperate zone is continually brought to our notice by writers on military hygiene. A noteworthy article on the subject and one that introduces us to some new points of view is contributed to the Philadelphia *Medical Journal* (April 7) by Capt. Charles E. Woodruff, assistant surgeon United States army. Dr. Woodruff asserts that it is not enough to treat our troops in the tropics as it would be proper to treat the natives of the countries where they are fighting; the fact that they were born and brought up in a Northern climate must have consideration as well as their present situation. He asserts also that much of the criticism of our soldiers' tropical rations is the result of ignorance. For instance, says Dr. Woodruff:

"In condemning canned beef one officer is said to have reported that it was devoid of nutritive properties and worthless as food, because all the real essence of the beef was boiled out and converted into beef-extract, and that nothing was left in the beef but the dry muscular fiber. Such a gross error is laughable to a physician, because the veriest medical tyro knows that the nutriment in the meat is the fiber and that boiling coagulates certain parts of the fiber, but that it is impossible to boil out more than two per cent. of the albuminous nutrients. This officer had been influenced by the vicious advertisements of beef-extract, each teaspoonful of which is boldly said to contain all the nutriment of one pound of lean meat. Like the vast majority of men he believed these absurd advertisements, and does not know the difference between the nutriment of the fiber and the stimulating substances in the beef-extract. When he eats boiled meat or canned meat and does not experience the same stimulation as after eating broiled beefsteak, he is somewhat confirmed in his opinion of the worthlessness of canned beef."

Coarse food and primitive cooking are necessities of war, the writer says; an army can not take a hotel chef with it; neither can soldier-cooks be adepts at making cream puffs. Yet Dr. Woodruff commends the recent law authorizing the enlistment of special cooks, which he says is "probably the most beneficent change in the management of the ration, in the history of the army." In general, the present ration is the result of development and should not be altered unless we are sure that a change would be for the better. Dr. Woodruff devotes much space to an analysis and discussion of the ration, and concludes that its only weak point is in the selection of articles for field use. Canned goods can not be properly inspected, and the Government should erect and operate its own canneries. Says the writer:

"Our Ordnance Department has shown that it is fully able to look after every detail of the manufacture, inspection, and testing of every article it furnishes, and it has over fifty ordnance officers to do the work.. What a contrast is our Commissary Department, expected to buy and inspect and test immensely greater quantities of stuff, and yet it has only twenty-two officers to do the work. Until Congress increases this department so that it can do its work of inspection of all articles, then we must stick to a rigid rule that nothing is to be supplied unless it can be inspected at any time before it is issued to the soldier. We would not dream of waiting until the soldier pulls the trigger to find out whether the powder is good, nor should we wait until the hungry soldier opens his can of meat to find out whether the contractor has been honest."

The opinion that the American soldier is the best fed in the world is erroneous, according to Dr. Woodruff. He says:

"After taking in all the circumstances, the national dietaries, the money allowances, whisky and wine allowances, increases in war, climate, and work, the conclusion was inevitable that our ration was and is one of the least liberal rations among civilized nations, if not *the least* liberal. It has been a common thing to increase our ration in war, only to reduce it again at the end of the war, compelling company commanders to resort to all sorts of schemes to get money to buy badly needed variety. . . . . .

"I am firmly convinced that each company should receive a trifle per day for each man, with which to buy extras whenever he can. Many companies of volunteers did this with private funds. . . . The chief use of such funds would of course be for the purchase of green vegetables and fresh fruits. As a rule, the company commanders can buy these articles in small lots, when it would be entirely out of the question for the commissary department to handle them."

Dr. Woodruff's views on the use of alcohol in the tropics are unusual and radical. He says:

"The use of alcohol by soldiers is an old evil, and its excessive use was at one time so common that old soldier and drunkard were almost synonymous words. Part of this drinking in former generations was a result of the habits of the times when every man was expected to get drunk occasionally like a gentleman. Nevertheless, much of it has been laid to the sameness and insufficiency of the ration. The enormous consumption of whisky during the Civil War was partly due to this natural craving of a depressed nervous system. It made no difference in the tropics to tell every one that alcohol was dangerous, and it must be confessed that we saw more drinking in the Philippines than we had seen for a long time—not drunkenness, but a steady daily consumption. It seemed inevitable."

The author goes on to state his belief that a certain amount of alcohol is necessary in the tropics, owing to the terrible nervous exhaustion that results from long exposure to heat and moisture. He says:

"We have exhaustion, physical and mental, and particularly the exhaustion of nervous tissue, the basis of neurasthenia, nervous prostration, and other numerous conditions known to physicians, in all of which there is apt to be an instinctive desire for a stimulant, tea, coffee, cocain, or alcohol. It is a temporary acquired craving precisely similar to that of many periodic or chronic drunkards or to the craving of certain degenerates among tramps, beggars, and criminals, who are in a condition of congenital nervous exhaustion unfitting them for work, and whose periodic orgies are proverbial. In every case the nervous system cries out for something to lift it out of its depression or inertia. . . . . .

"Tho I am not quite ready to recommend a daily ration of wine or whisky such as all the Mediterranean nations use, it seems reasonable. . . . I look upon alcohol in moderation as an extremely valuable food in the tropics to counteract the excessive oxidation which in three weeks will make a man lose forty pounds in weight. Tho many men refuse to acknowledge any such doctrine, they can not escape the conclusion that the conditions produced by tropical heat make it necessary to have a liberal diet to counteract the increased wastes, and the more work that is done the greater still must be the amount of food."

Among "exploded fetishes" regarding tropical living, Dr.

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Woodruff mentions the opinions that overeating puts a strain on the liver, and that abdominal bandages are of special value. The tropics, however, he believes, will always be unsanitary for white men. White colonists in the tropics always degenerate—a statement that has been strongly controverted of late, but is supported by the writer with statistics of brain-capacity in different races and climates. To quote further:

"From all that has been said we are safe in concluding that the white race, raised in cold countries, will always rule the earth. The tropics left to themselves always revert to savagery as in Haiti, or semi-barbarism as in Central America. As we need and must have the productions of the tropics—tea, coffee, tobacco, hemp, etc., we must go there for them, for the native savage will never be able to develop the resources of his own country, nor govern it. Those countries must always be under the rule of men raised in cold climates. It is the white man's burden which will never grow less. There does not seem to be any reason to doubt that our present immense force in the Philippines could neither have been foreseen, nor prevented if it had been foreseen before war occurred. It is our share of the white man's burden, which must be taken up until our statesmen settle it. This means a large force there for a long time, and in calling attention to medical facts we have but one purpose, and that is, increasing with a lavish hand the soldier's comforts and delicacies. It can not be too often repeated that at home the possession of a large company fund derived from canteen profits is considered a necessity, and to be in the field subsisting on the ration without money to buy has always been a hardship; therefore in the tropics a company fund supplied by the commissary is a necessity, as in every civilized nation in the world."

In conclusion Dr. Woodruff says:

"The white man's burden is heavy enough, as it is even with the best of food—so let us not think for one instant of reducing the ration in the least item, but to increase it, if need be, to the point of extravagance. England with all her care, pays for her Eastern trade in the health of the families of her servants in India. Kipling talks of it in his stories, and it is already an old story with us. Some of our regiments which have not left the country are said to have already over two hundred and thirty pension applications on file—who can guess the future record of the regiments from Manila?

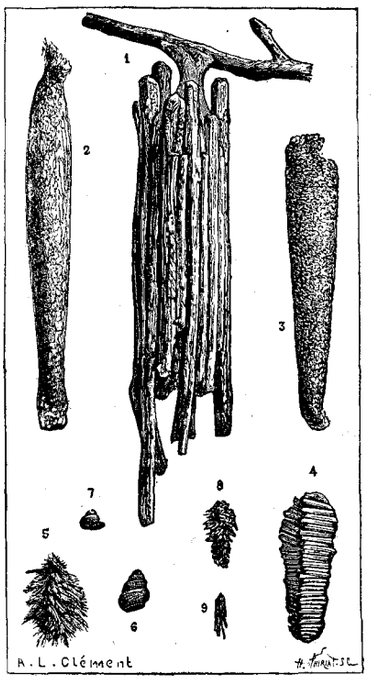
"Whether or not it is wise for us to keep our share of the white man's burden, does not concern us here in the least. That is a question to be decided after we have weighed all the advantages and disadvantages. If we keep it, a way will soon be found of making the natives govern themselves in local affairs, and native troops in place of our own will be the chief means of lightening our work. At present our white man's burden means the burden of the soldier of the regular army. Let us make it as light as possible."

Life Under Other Conditions.—According to some recent writers, organic life and vital processes depend on the existence of an element whose compounds are in critical equilibrium at the temperatures at which life exists. According to Geoffrey Martin, who writes on the subject in *Science Gossip* for March, carbon is the fundamental element in our animal organism, but, according to Dr. F. J. Allen, who has been studying along the same line, nitrogen plays an all-important part in determining vital phenomena. "Mr. Martin suggests," says *Nature*, "that at the higher temperatures which may exist on other celestial bodies, or which may have existed at one time on our earth, silicon may give rise to a series of compounds analogous in their complexity and instability to our 'organic' carbon compounds, and under such conditions what we may call 'silicon life' may exist. In connection with this view it is somewhat interesting to notice that the power of secreting silica is now possessed by what we regard as among the lowest types of vegetable and animal life, diatoms and sponges. But of course there is a wide difference between the temperatures required for carbon life, or, as Dr. Allen calls it, nitrogen life, and Mr. Martin's hypothetical silicon life."

PERAMBULATING COCOONS.

CERTAIN caterpillars are born, live, and die in their cocoons, which they thus use as a snail uses his shell. Some of these protective coverings are extremely curious in form and color. An article about them is contributed to *La Nature* (Paris, April 21) by M. A. A. Fauvel, part of whose description we translate below. Says this writer:

"Walking one day in the summer of 1884 on the banks of the Yang-tze-Kiang, in the environs of Hankow, in Central China, I was astonished to see on the willows whose roots were bathed by the waters of the 'Son of the Ocean,' fruits that I had never seen before on any of the trees of the willow family. My astonishment increased when, on my nearer approach, I saw these fruits moving about among the branches. Having picked some, I saw that I had been the victim of an optical illusion. The gray, elongated olives that I held in my hand were only silk-cocoons covered here and there with fragments of leaves or little splinters of wood. Contrary to what is the case with the majority of cocoons, they were open at the two ends. At the largest orifice, the black head of a caterpillar soon showed itself. This proved that we had not found a cocoon, properly speaking, for cocoons contain only a chrysalis. In this shelter, on the contrary, first the worm and afterward the pupa are protected. Even the perfect insect, if it is a female, does not often leave it, and she lays her eggs in its vicinity. The young larva forms a protective covering with the silk of the maternal envelope, and as it grows it increases the thickness and length of its habitation, which it drags after it like the snail its shell. The result of this is that the thread of the cocoon is not continuous and can not be reeled off. The silk may be utilized by carding it, but the Chinese disdain to do this, having at their disposal the beautiful and rich cocoons of the mulberry silkworm. At the moment when it changes into a chrysalis, the worm fixes the cocoon on a branch by means of a band of silk, and then reverses its position in its protecting covering. Its moving life is now ended. At the end of a few months the butterfly is formed. If it is a male it flies off; if it is a female its life is generally passed, as we have said, in its protecting covering. . . . . .



PERAMBULATORY COCOONS.—1, Cocoon of *Eumeta Moddermanni* (Delagoa Bay). 2, Cocoon of *Animula Sumatrensis*. 3, Cocoon of *Eumeta Layardi* (Ceylon). 4, Cocoon of *Psyche quadrangularis* (Algeria). 5, Cocoon of *Psyche Albida* (France). 6, Cocoon of *Psyche Nelicenella* (Pyrenees). 7, Cocoon of *Apterona crenueilla* (environs of France). 8 Cocoon of *Psyche hirsutella* (environs of Paris). 9, Cocoon of *Furma Nitidella* (environs of Paris).

"The study of the Psychids reveals coverings even more curious than these observed at Hankow. The largest of all belongs to a species found in New South Wales, Australia. It is 16 centimeters [6½ inches] long and 3 centimeters [1¼ inches] wide, and is partially covered with splinters of wood arranged in parallel rows, lengthwise, separated by spaces of 2 to 5 millimeters [$\frac{1}{10}$ to $\frac{1}{5}$ inch].

"These bits of wood belong to the trees (*Melaleuca* and *Leptospermum*) on which the worm (*Oiketicus*) feeds. Other species of the same region make cocoons like fruit or like pine-apples, while others resemble small fish, the splinters simulating fins. Westwood reproduces one 4 centimeters [1½ inches] long, perfectly cylindrical and entirely covered with splinters of regular size; two bands of silk encircling it near the ends give it the

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exact appearance of a lictor's fasces without the ax, or, if the simile be preferred, of a bundle of knitting-needles. It comes from Ceylon. . . . . .

"We have also seen cocoons that are so exactly like a small cigarette as to deceive the very elect. They are made at Sumatra by *Animula Sumatrensis*. On the other hand, *Eumeta Layardi* makes cocoons of the shape and color of a small Manila cigar. . . . . .

"The most curious and ingeniously constructed cocoon is probably that of *Psyche quadrangularis*, of Algeria and Persia. It has the form of a truncated pyramid . . . and in its construction recalls the geometric sense of the bee."—*Translation made for* THE LITERARY DIGEST.

AN ELECTRIC PHONOGRAPH.

THE action of the phonograph in the various forms at present in use is entirely mechanical, altho the motions involved are extremely minute. A Danish inventor, Valdemar Paulsen, has recently devised a very ingenious instrument in which electro-magnetism is used to produce and preserve the record. His "telegraphone," as he calls it, may be described as a telephone in which the voice may be magnetically "bottled up" and kept as long as desired. It is thus described in *The Electrical World and Engineer* (April 21) by T. C. Steenberg. Says this writer:

"The new and important feature embodied in this phonograph is that instead of the Edison wax cylinder for receiving and reproducing speech, Mr. Paulsen substitutes a steel band or steel wire. Moreover, this type of phonograph is intended to be used only in connection with a telephone.

"The steel band referred to passes between the poles of a small electromagnet, the coil of which is connected with a telephone. The pulsations of the current caused by speaking into the telephone varies the strength of the electromagnet, which in turn affects the magnetism of the steel band. The band is thus variably magnetized at different portions of its length, corresponding to the variations of the speech current, and will keep in this state for a long period. When again passed between the poles of the same or similar electromagnet, it reproduces the initial variations of current, and the speech is again heard through the telephone. In this way the steel band can be used to reproduce the message a great number of times.

"When it is desired to use the telegraphone to receive a new message, all that is necessary is to pass the band between the poles of a strong electromagnet or to send an electric current through it. Then all the magnetism of the steel band will disappear and it will be again ready for use."

The practical use of the invention, we are informed, was at first hindered by the fact that to receive a speech of any length a very long steel band was required. This drawback was overcome by Mr. Paulsen's assistant engineer, Mr. Petersen, who invented a device for recording several messages on the samel stee band without confusion in reproduction. The telegraphone reproduces speech and singing very distinctly and without alteration of tone. To quote further:

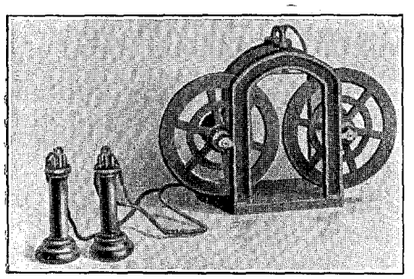

FIG. 1.—ONE FORM OF TELEGRAPHONE.

"The illustrations are photographic reproductions of two of the first instruments made. Fig. 1 shows a steel band wound around one of two wheels. In running from one wheel to another, it comes in relation with the electromagnet on top of the frame and is acted upon by it. The band is then drawn back upon the first wheel, and is now able, by duplicating the original motion, to reproduce the speech in the telephone, and to do so as often as is required. Fig. 2 shows another form of instrument, more in appearance like the Edison phonograph. The electromagnet is here shown traveling along a steel or nickel wire wound in a spiral around a drum.

"It is proposed to use the instrument in connection with telephone central stations and it is already thus used in several places in Denmark.

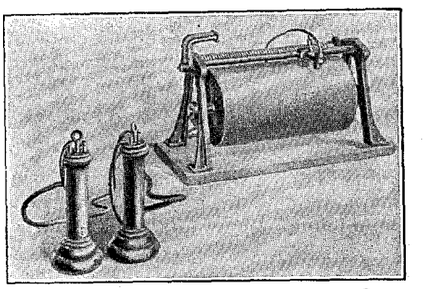

FIG. 2.—ANOTHER FORM OF TELEGRAPHONE.

As an example of this application, the case will be considered of a telephone subscriber, *A*, who leaves his office, after having adjusted his instrument to receive messages during his absence, and also answer any inquiries concerning the time he will be back. *B*, another subscriber, rings him up. The telegraphone is put into action by the ringing up, and tells that *A* is not in, but that it will be pleased to receive the message for him. When this is received, *B* rings off and the telegraphone goes out of action. This can be repeated a number of times, and the messages then read by *A* when he returns. Such an arrangement has been introduced at Copenhagen, and is said to work satisfactorily."

SCIENCE BREVITIES,

"MISS WARD writes from Brazil," says *Omega*, "that the whole country is perpetually in a state of semi-intoxication on coffee—men, women, and children alike, and to babies in arms it is fed from a spoon. It is brought to your bedside the instant you awake in the morning and just before you are expected to drop off in sleep at night, at meals and between meals. The effect is plainly apparent in trembling hands, twitching eyelids, mummy-hued skin, and a chronic state of excitability worse than that produced by whisky."

A MOCKING-BIRD with military tastes is described by a correspondent of *The Daily Chronicle*, London, writing from Ladysmith during the siege. He says: "While Puffing Billy was firing I tried to get sight of a small mocking-bird, which has learned to imitate the warning whistle of the sentries. In the Gordons the Hindu Purriboo-Singh, from Benares, stands on a huge heap of sacks under an umbrella all day and screams when he sees the big gun flash. But in the other camps, as I have mentioned, a sentry gives warning by blowing a whistle. The mocking-bird now sounds that whistle at all times of the day, and what is even more perplexing, he is learning to imitate the scream and buzzing of the shell through the air."

IT has been proposed to employ the phonograph as an aid in learning foreign languages. In learning a language it is necessary first of all to have the ear trained to catch and recognize the sounds, and the only way to accomplish this is to listen to the continual repetition of the sounds until the ear becomes familiar with them. Many persons have to learn a foreign language without any aid from a teacher that can speak that language correctly, and even those that are so fortunate as to have a competent teacher can not constantly have the teacher at hand. Now it is proposed to have phonographic records of language lessons; then the student can have the machine repeat the lesson over and over again, until he is perfectly familiar with it."

"ELECTRICITY in some of its forms and under certain processes of application has unquestionably been of therapeutic value," says *The Electrical Review*. "Electrotherapeutics to-day is a subject for investigation at the hands of numerous earnest, scientific, and truthful men who are working with a genuine desire for the furtherance of knowledge and the relief of suffering. But the sins that have been committed in its name are too many to catalog even if one could patiently undertake to tell the story of deceit and robbery, of deception and imposition upon the afflicted that is involved in it. It is fair to assume that any electrical remedy or any alleged electrical treatment largely advertised is what is called, commonly, a 'fake.' The genuine electrotherapeutist is bound by the traditions and ethics of the medical profession, and does not use such methods to attract publicity."

"ONE of the innovations in military transportation," says *The Electrical World*, "which was brought about and developed largely through our war with Spain, is the use of the automobile. The signal corps of the American army has recently been supplied with electric automobile wagons for use in the Philippines. These wagons are of two kinds, one to carry the instruments and materials and the other to carry the personnel. The first is built like a covered ambulance, with rubber-tired wheels, and contains a storage-battery capable of running the vehicle for thirty hours on one charge when carrying 1,500 pounds of load. There are two 3½ horse-power motors, one in each rear wheel. The maximum speed is about ten miles an hour. The other wagon is constructed like a high cart, and is in no other respects similar to the first. Both wagons are fitted with electric side-lights, and the first also has electric lights in the interior. Other military applications of the automobile have been considered by the military world, but this is the first actual introduction."

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THE RELIGIOUS WORLD.

SOME SECULAR VIEWS OF THE METHODIST GENERAL CONFERENCE.

ALTHO some six Methodist bodies are holding their general conferences this month, it is the General Conference of the Methodist Episcopal Church of the Northern United States, now in session in Chicago, that is attracting national attention. Altho this church, unlike some of the other Wesleyan bodies, shows a numerical loss in membership during the past year, it is nevertheless the most numerous Protestant body in the country, having, according to Dr. Carroll's latest statistics, a membership of 2,698,810—larger by a million than the next most numerous denomination—the Regular Baptist Church, South.

Besides the question of declining membership the most important matters coming before the Conference are the position of laymen in the legislative counsels of the church, the election of several new bishops, the adoption of a new constitution, the place of the "higher criticism" in Biblical study, the question of amusements such as dancing and card-playing, now condemned by the Book of Discipline, and the five years' "time limit" of pastorates. At the very opening of the Conference the first of these questions was decided by a unanimous vote, and laymen were granted equal representation with the clergy. By a subsequent vote on May 8, however, the Conference refused to allow laymen a voice in the annual conferences of the church. These important bodies are to be still, as heretofore, attended only by the "traveling preachers."

Secular comment on what is termed "the victory of the laymen" is favorable to the new rule, as it is also, in the main, to greater freedom in relation to amusements. The Buffalo *Express* (May 5), thinks that the increased representation of laymen will give the General Conference "a broader and more democratic basis and probably will add to the vitality of this great church."

The Philadelphia *Times* (May 6) says:

"With laity and clergy working hand in hand in this way the progress of this, the most numerous Protestant body in this country, should be greater in the future than it has been in the past. The progress of every religious body depends as much upon the zealous, harmonious cooperation of the laity as upon the ability and zeal of the preachers, and of this cooperation the Methodist Church is now fully assured."

The Baltimore *American* (May 4) does not believe that this equal division of power between clergy and laity will mean greater liberalism. It says:

"The Methodist laity is faithful to the teachings of Wesley, proud of the rich heritage it has received from the founder of the church, and not prone to stray far away from the precepts laid down in the Book of Discipline. There have been changes in church methods to suit the changed conditions of modern life, but little or nothing has been lost of those fundamental principles which called Methodism into existence and made it such a mighty force in the religious world. No danger need be apprehended that the laymen will seek to use the new power given them to turn the church into courses that might entail loss of influence or of prestige, or that this equal representation will mean friction between the pulpit and the pews. On the contrary, it is certain to be followed by greater and more united effort on the part of both elements for the upbuilding of the religion in which they believe."

Referring to the attitude toward amusements assumed by Dr. Buckley, editor of *The Christian Advocate*, the most influential organ of Methodism, the Chicago *Tribune* (April 30) says:

"*The Advocate* clearly shows that the contest now is between those who think that the general rules are sufficiently explicit and those who think that special mention of certain forbidden things adds authority to the voice of the church. In the meanwhile it is not disputed that many members of the church do play cards and dance and go to the theater, justifying themselves under the general rules, and, as *The Advocate* says: 'As much as any may deplore the facts, it is deplorable also that there is no record of the trial or punishment in any degree of any member of our church who has transgressed the specific rules as they have stood in our Discipline for nearly thirty years.'

"After carefully weighing the arguments on both sides, *The Advocate* says the choice lies between expunging the special prohibitions and 'the retention of the special prohibitions and the abhorrent corpse of a law which now is and will remain a dead letter.' As between the two, it concisely states its position: 'We believe that the solemn tests of a good conscience laid down in the older and simpler general rule appeal more authoritatively than do any and all specifications which may be subject-matter for debate between a man and his brother. He who will disregard the rule will disregard the specifications. When a Christian is brought to the test in the presence of the Lord Christ, he is apt to be sincere and honest. Christ never meddles. Some who make specific tests for their human brethren may meddle.' There can be no doubt where *The Advocate* stands in this matter, and undoubtedly its pronouncement will have weight with the general Conference."

The Philadelphia *Press* (May 2) gives the following résumé of the question of amusements as treated in the Methodist formulas:

"This subject is treated in two separate places in the Book of Methodist Discipline. The 'General Rules' in specifying things from which members are to refrain include the 'taking of such diversions as cannot be used in the name of the Lord Jesus.' In another part of the same Book of Discipline a number of acts are particularized as 'imprudent and unchristian,' and among them are 'dancing, playing at games of chance, attending theaters, horse races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency.' The latter was inserted in 1872, and has caused much dissatisfaction since. Its repeal has been asked for by the New Jersey, New York, New York East, and New England Southern conferences, but the prospect of success is not bright. The sentiment against any change is strong in the West, and is likely to defeat the petition."

The Indianapolis *News* (May 1) says:

"A prohibition not successful in prohibiting is worse than none at all. Its tendency is to create a lack of confidence and respect from the outside toward the person who, secretly or openly, breaks the rule. The irreligious person who sees Methodist deacons and their families in theater boxes or conspicuous among the spectators at the circus, or who attends balls at the homes of these people and belongs to card clubs with them, may feel an honest scorn for the 'foolish rule,' but at the same time his respect is not increased for the church-member that violates the church rule. . . . . .

"The Methodist Church, as a church, yielded long ago to the spirit of individual responsibility in such matters. To yield the letter as well as the spirit will be a step in advance which the church will never regret. It will be no concession to sin, but a righteous measure, legitimate in the eyes of many of its most thoughtful and spiritual members."

In the Episcopal address read at the Conference on May 3, the Methodist bishops, while not condemning specifically the iron-clad rule which forbids dancing, the theater, the circus, and card-playing, recommend a less strict policy which leaves the matter to the individual conscience. "It would be profitable," the address says, "to place among the special advices of the Discipline a brief but cogent statement of the perils which attach to many amusements, of the evils inseparable from others, and of the principles by which a Christian should regulate his choice among and his use of them."

The bishops also maintain that the time limit, which now confines the Methodist pastorate to five years, should be entirely abolished or reduced to three years.

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THE BOSTON CONGRESS OF RELIGION.

AN event of considerable significance, but somewhat overshadowed by the great missionary meeting in New York, was the Congress of Religion held in Boston. The congress is designed to extend the idea first embodied in the world's Parliament of Religions at Chicago, and the speakers at Boston were drawn from many Oriental as well as Occidental religious bodies. *The Outlook* (non-denom., May 5) says:

"The Rev. R. Heber Newton, of New York, in the opening sermon struck the keynote of the Congress: 'Our age makes certain the unity of the human race; this carries with it the unity of the spiritual nature of man, which again holds in it the unity of religion.' The Hon. Samuel M. Jones, the mayor of Toledo, expressed the prevailing thought in a different way in saying: 'Up to a few years ago it had been my habit to think of life as something that could be separated into fragments, such as religion, business, and politics. I have now come to believe that all life is one.' Another pregnant sentence occurred in the address of welcome by Dr. Lewis G. Janes, of Cambridge: 'We are beginning to see that the chief object of life is not so much the intellectual as the practical solution of its problems. Religion is life itself.' In his interesting sociological discourse on 'The Curve of Progress' Prof. Edward Cummings, of Harvard University, described progress as an ascending line that branched out slowly from materialistic to spiritual things, and incidentally asserted that 'progress never comes from sacrificing the weak for the benefit of the strong, but always from the sacrifice of the strong for the sake of the weak.' Mr. Charles B. Spahr spoke on 'The Church and Social Unity,' the central thought of his address being that, while religion was the greatest factor making for social unity, a majority of the clergy, by reason of their social identification with the ruling classes, had always supported these classes in resisting the advances of democracy. The East was represented in the congress by the Swami Abhedananda, of India, and the Rev. Bipin Chandra Pal, an adherent of the well-known Brahmo-Somaj movement. Among the women speakers were Mrs. Frederick Nathan, of New York City, who spoke with earnestness and enthusiasm of the necessity of bringing religion into industry, and the Rev. Anna Garlin Spencer, of Providence, R. I., who discussed the problems that beset 'The Church in the Country.'"

The New York *Sun* (May 4) contrasts the New York and Boston conferences, which, it remarks, represented radically conflicting views and theories of religious policy and duty:

"The New York conference was held for the purpose of stimulating and methodizing efforts for the propagation of Christianity to replace other religions. The Boston congress proceeded on the theory that there is an essential harmony in the spirit of all religions, Christianity included. The New York conference represented Protestant missions only, even among the Christian. The Boston congress brought in and welcomed representatives of religions other than the Christian. At New York plans for setting apart specific 'spheres of influence' to particular Protestant churches were suggested. At Boston the title and sufficiency of religions not Christian to retain their present 'spheres of influence' were respectfully considered. For instance, a representative of Hinduism explained that so far from being an idolatrous religion it is essentially spiritual, and that the images represented to Christians as idols are simply symbols akin to those in use in Christianity and 'stand for certain abstract truths, as the material embodiment of ideals.' A minister of the Brahmo-Somaj at Calcutta pointed out the underlying spiritual harmony between Hinduism and Christianity, in spite of their seeming differences, and he spoke of Jesus as 'a Hindu of the Hindus.'

"The breadth of the religious hospitality of the Boston congress was indicated practically by its selecting this last Hindu minister to offer the prayer at the opening of one of its sessions. Both of these Indian representatives spoke of the profound influence of their religion on the Hindus, one of them saying that 'Hindus live religion, eat religion, and drink religion. Art, politics, and society are all based on religion; it is not a thing apart, it is their whole existence.' Very much the same may be said of the Mohammedans. They also carry their religion into the conduct of their daily lives even more than do Christians. The introduction of Christianity among the Hindus was even opposed by one of them writing in an English magazine a few years ago, on the remarkable ground that it tended to weaken the deep religious spirit, more especially of intellectual men affected by it, and to substitute the religious skepticism so rife in Christendom. It is true, probably, that the influence of the skeptical philosophy of the Occident has been even greater in Japan than that of the preaching of religious faith by Christian missionaries."

ROMAN CATHOLIC VIEWS OF THE FRENCH RELIGIOUS ORDERS.

M. SAINT-GENIX'S article on "Religious Orders in France" (see THE LITERARY DIGEST, April 21) in *The Contemporary Review* (March) has been followed in the April number by another, still more condemnatory in tone, on "The Sweating of Orphan Girls." The writer directs his attention to the alleged conditions prevailing in the convents where orphan girls are committed to the sisters for care and training. His conclusions reflect very severely on a large number of the female congregations or sisterhoods. The younger class of orphan girls, he says, rise at 5 in summer and 5:30 in winter, sew until 7, and after breakfast and mass they receive elementary instruction until 12. From 1 to 4, and from 4:30 to 7, they resume sewing. Their food, he says, is insufficient, and this is indicated in their anemic appearance. Girls over thirteen sew all day and from about 5 P.M. to 8, 10, or even 11, if orders are numerous. M. Saint-Genix's statements are sweeping in their condemnation. "The story of these orphanages is blood-curdling," he says. "It reads like the dream of a delirious fever patient, and seems too gruesome for belief." "Year after year we watch them [the children] shuffling along unsteadily, but silently and sorrowfully, moving away out of the domain of the sun without once basking in his genial rays, abandoning their blindly climbing hopes of childhood, their infantine delusions, and offering up their agonized little souls, their darkened minds, and their pain-fed bodies, just to fill the congregation's coffers with francs and centimes."

The Bishop of Nancy, in France, the writer says, some time ago reported the condition of the convents in his diocese to Rome in a Latin letter from which M. Saint-Genix quotes. This letter was printed in the Roman ecclesiastical paper *Analecta Ecclesiastica*. The bishop is quoted as saying that these girls, after earning much money for the sisters for ten or twenty years, are "turned out of doors without a situation," and left unprotected from "all kinds of danger to every species of seduction." M. Saint-Genix makes further voluminous quotations from *Aurore*, the *Siècle*, and other French journals of November and December, 1899. The *Croix*, however, defended the sisters, maintaining that the Bishop of Nancy had, in a moment of transient irritation, published accusations based on the testimony of "unconverted penitents who escaped as soon as they were of age, and had nothing more urgent to do than malign those who had taken them in and supported them many years." M. Saint-Genix concludes:

"To these facts there is nothing to add. They carry with them their own commentary. That the Vatican, whose watchfulness nothing ever escapes, should have seemed unaware of them for so long might appear extraordinary to the uninitiated, but only they and none others were surprised when it leaked out that Rome had heard of the horrors and of the golden harvest they were bringing in, and, having heard, resolved and ordered that nothing should be done to put an end to them. This is no mere assumption; it is an established fact. Cardinal Mazzella, the Jesuit, who drew up the formula which Mr. Mivart refused to sign, has left no doubt whatever on that subject. He wrote a

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letter to the Bishop of Angers, who had defended the Sisters of the Good Shepherd. And this is Cardinal Mazzella's letter:

'ROME, 10th December, 1899.

'MONSEIGNEUR:

'I congratulate your grace on having written and published the excellent letter in favor of the Sisters of the Good Shepherd who are persecuted unjustly. It is also for me a very agreeable duty [*un devoir bien doux*] to thank your grace for having so cleverly and firmly taken upon yourself the defense of an institution which confers inestimable benefits in the five parts of the world and the protection of which the Holy Father entrusted to me. C. CARDINAL MAZZELLA.'

"The sweating and torture of infants were not to be hindered, nor anything done even for the rescue of their bodies from brothels and their souls from hell. Rome decided that the nuns were not to be obliged to pay these half-blind slaves a five-franc piece the day that they were turned out to face the world—not tho they had labored for a quarter of a century in the establishment and earned tens of thousands of francs for the nuns.

"And this is the Rome which asks to be heard with respect even by Protestants and Agnostics on labor questions! This is the Rome which encroaches upon the domain of science, art, and politics, on the pretext that she is the repository of truth, the guardian of morals, the protectress of the weak and helpless! This is the institution which, perpetuating the torture of little children in secret, exclaims in public, pointing to its schools and orphanages: 'Suffer the little children to come unto me.' The wolf and hyena feel as good a right to exist as the lamb—doubtless a much better right—but that is not a valid reason for helping them to set up as good shepherds. Of religious life more than of any other it is terribly true that fruit is seed, and the fruit of latter-day Catholicism is that of the upas-tree. The congregations in the contemporary church are a power to be reckoned with; their power far exceeds that of the bishops and cardinals. But it is the strength of yellow fever or typhus; it is a symptom of the disease of the greater body."

The severity of M. Saint-Genix's words, which Roman Catholics regard as due to extreme bias and a lack of judicial spirit, has called forth many protests from American Roman Catholics. *The Messenger of the Sacred Heart* (May) has printed a defense of the French congregations, which has been widely quoted. Replying to an editorial in the New York *Tribune*, which expressed strong condemnation of the religious orders in France and the Philippines, it says:

"We have no hesitation in impeaching the credit of a writer who makes the grave charges which M. Saint-Genix makes, in the first part of his article (pp. 137–142), against congregations which number 180,000 persons, without taking the trouble to give his proofs and authorities, or with the mere hearsay phrases, 'it is said,' 'if there is truth in the report,' 'if it be true,' or, as he does for his most serious charge, 'it is highly probable, this conviction grows.' . . . French Catholics have, during the year 1899 furnished primary education to upward of 2,000,000 children. They have given secondary education to 91,000. They have procured higher and professional instruction for more than 10,000 French youths. All this without a single cent of expense to the state. Furthermore, the state has received the taxes which are imposed on all the school-buildings needed for imparting these different grades of instruction. Reckoning the money which the state, the departments, and the municipalities expend for public instruction, the above support given by Catholics in behalf of their schools represents a saving of 130,000,000 francs yearly to the Government.

"As to their charities, during the same year 1899 the religious congregations have lodged and fed in their asylums, refuges, hospitals, homes, and other institutions about 250,000 poor, among whom were 60,000 orphans and 110,000 old people. Of these latter, the Little Sisters of the Poor alone take care of 2,000. It is calculated that these wonderful Sisters from the time of their foundation to the present time have passed fully 130,000,000 days on which they had to beg from door to door the wherewith to feed, keep warm, and clothe this immense multitude of miserable old people. According to the most moderate calculation based on the expenses of the laicized hospitals, if the religious congregations were to disappear from France, the state would have to expend more than 110,000,000 francs a year to meet the expenses now assumed by the religious.

"To all this we should add that in 1898 the French Catholics have spent more than 6,000,000 francs in foreign schools and missions, and that the Society of St. Vincent de Paul alone, through its conferences throughout the world, has distributed among the poor upward of 13,000,000 francs last year."

The same paper, in its June issue, devotes many pages to an examination of M. Saint-Genix's second article. The editorial is too lengthy for us to do full justice to it; but students of religious conditions in France will find it the fullest recent presentation of the Roman Catholic argument. The editor quotes at length from a letter in vindication of the sisters by no less a man than M. Waldeck-Rousseau, President of the French Council, whose anti-clerical ministry is supposed to be in full sympathy with the present endeavor to laicize the institutions of France. M. Waldeck-Rousseau, in his report to the French Chamber of a searching investigation of the charges of the Bishop of Nancy, admits that "prior to 1896,"—when that prelate's letter appeared—these charges "seem sufficiently proved"; but, he adds, "it appears certain that the errors of the old system have been abandoned, and that more solicitude, more justice, and more charity are exercised to-day in the education and maintenance of the young girls who are brought up at the Good Shepherd." This testimony from a proposed anti-clerical is indicative, *The Messenger of the Sacred Heart* infers, of the exaggerations into which it believes M. Saint-Genix has been led in his other statements. The writer counsels Roman Catholics that they "should not take things second-hand," nor "allow themselves to be overawed by secular newspapers and magazines manifestly hostile to the church."

PRAYERS FOR THE DEAD AND SPIRITUALISM.

NOT only the national church, but the Free-church bodies in England have had the question of prayers for the dead brought forcibly to their attention by the present war. *The Christian World* (London, April 5) says:

"Here is theology in the roughest; its chiefest problem thrust on you in a fashion which brooks no shirking. What has really happened? Where or what is he who, a moment ago so near, is now at a remove to which our space computations offer no clew? We are all on-lookers to-day at tragedies of this sort, and the questions behind them press us with relentless force. Do our dead still think or love? Have we any sort of relation with them? Can we do aught for them or they for us?

"But multitudes have not yet reached that problem. They are at the earlier one, of an after existence at all. Is death the *ultima linea rerum*, or a new beginning? As they incessantly debate, and explore now one side and now the other, 'Yes' and 'No' sound alternately within them, and they are unable to reach a final vote.

"The Gospel is pledged to the hilt on the future life. The fulcrum of its lever is in the unseen; there is its storage of hope, aspiration, and motor power. Chief among its treasures are the sacred dead. In the early stage especially, Christianity might almost be described as a cult of the dead. And yet that would be a misnomer, for to the view of the church those who had passed were, in the intensest sense, the living. The student of the Catacombs, as he marks the signs and deciphers the inscriptions, finds them a prolongation, reaching through the centuries, of St. Paul's triumphant burst, 'O death, where is thy sting!'

"This early communion of the dead brings us to the question, What on this subject is the position of Protestant Christians to-day? Signs are abundant that the standpoint from which it is approached by non-conformists, not less than by conformists, is a somewhat different one from that held by the reformers and the Puritans.

"Thoughtful minds are now asking whether the sixteenth-century onslaught on Purgatory and priestcraft did not, in the rush, carry away with it some precious things that it is time now to restore. . . . It is worth remembering that such English di-

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vines as Jeremy Taylor, Andrewes, Cosin, Ken, Heber, to whom we may add Dr. Johnson, and, if we mistake not, John Wesley, prayed for the dead, and that while the Puritans generally disallowed the practise, so strong a reformer as Zwingli admitted it.

"And why should we not pray for the dead? What is prayer, in the best conception of it, but the following of those we love with aspiration and affection, with desire for their highest good, with the whole best emotion of our soul? What barbarous infidelity has taught us that death interposes a limit to this outgoing? The notion that those who now rest in God are, because of that, beyond the reach or need of prayer is heathen, and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts. There is no position, not that of heaven's central point; there is no condition, not that of supremest blessedness, that is outside the range of love. In proportion as it is blessed, the soul, whether on earth or in heaven, is more and more open to love's approach; and both here and in heaven it is love that is the essence of prayer. . . . . .

"We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen. We have put up in our minds barriers that do not correspond with the reality, and so have obstructed the flow of some of the grandest of the human inspirations. The mind revolts against these limitations. Its prophetic instinct recognizes them as a mistake. The vagaries of Spiritualism are a rough protest against the policy of cutting the cable between here and the Beyond. And that other side protests also. Mystic hints and monitions such as Kant records of Swedenborg, and Madame Guyon of her departed friend Fouquet, remind us, on the best authority, that near to us, on the other side of a very thin veil, lies a great realm of life which has the closest connection with our own. What that connection is we at present only dimly discern. Our organs of perception seem only in the most rudimentary condition. It may be that our later indifference on this side has hindered their development. But develop they must, for they are among humanity's most priceless possessions. A stage will yet be reached when they will be a part of the soul's general apparatus, and when, not to a stray prophet here and there, but to the common man will it be given to stand with Bunyan's pilgrim on the Delectable Mountains and behold what was visible there."

Light (Spiritualistic, London, April 10) thinks this is a real, though belated, recognition of the essential truth of the Spiritualistic position. It says:

"Spiritualists have been severely criticized and ridiculed for affirming that the departed are frequently benefited by the advice, sympathy, and prayers of earth-dwellers. We have been denounced for teaching that progress after death, following upon repentance and effort, is possible for the ignorant and sinful dwellers on the threshold. . . . . .

"Think of it! Spiritualism is a 'protest against the policy of cutting the cable between here and the Beyond!' Aye, and evidently the protest has not failed, it has not been in vain. While the writer laments that 'our organs of perception [psychical, mediumistic perception, or "spiritual gifts"] seem only in the most rudimentary condition,' he suggests that indifference has 'hindered their development,' and he fully justifies us and our long struggle for recognition against, not only indifference, but prejudice, intolerance and active hostility, by affirming '*develop they must, for they are among humanity's most priceless possessions!*'

"After this we shall assuredly have *The Christian World* founding a 'School of the Prophets' for the development and exercise of mediumship and psychical powers generally."

The Free Church Council in England.—The English Protestant religious bodies outside the Church of England no longer recognize the terms "non-conformist" or "dissenter" as a proper designation, but call themselves "Free Churchmen." Together they form the great majority of the English nation, for the members of the national church all told are not more than two millions. Of late years all the Free Church bodies of England, Wales, and Scotland have formed themselves into a federation for the purpose of mutual help in evangelical work. The National Council of the Free Churches of Great Britain this year was held at Sheffield, and appears to have borne striking witness to a genuine spirit of union and fraternity among the various denominations. *The Interior* (Presb., April 26) says of it:

"The Council is composed of representatives from all the churches which are free from state aid or state control, and its purpose is to bring their united testimony and united strength to bear upon important common interests. In one sense it resembles a branch of the Evangelical Alliance, but its aims are more immediate and specific. The Council wishes first of all to show that the lines which divide the free churches are not stone walls with iron gates, but rather ornamental rails or perhaps blossoming hedges. It also brings together the evangelistic elements from all denominations, and the first subject which engaged the attention of the Council this year was the proposed mission of 1901, which is to carry the gospel message direct to every home in Great Britain. Another subject in which the body took a deep interest is the proposed modification of the laws of the kingdom relating to the sale of liquors, a number of strong resolutions being passed with practically no opposition. The present system of education by aiding denominational schools was disapproved, and even the war in South Africa came in for no little criticism from the moral side of the question. An American reader of English exchanges to-day is more than astonished to see the political activity of the clergy of all churches in Great Britain, issues which in our country would be almost universally considered too remote to spiritual interests to come in for explicit treatment in the pulpit being freely handled abroad. 'The Tory government' was as roughly handled in the Council as it might be at the hustings, the reserve or even the euphemism so carefully observed in this country being wholly ignored by these plain-speaking parsons. Perhaps this is one of the reasons why the 'non-conformist conscience' has become such a power in Great Britain."

New Sermons of Origen.—The discovery of some lost sermons of Origen, the great Alexandrian theologian of the third century, is a find of particular interest at this time, when not a few of the tendencies which characterized his philosophy are showing signs of revival in Christian theology. Aside from his belief in universal salvation, Origen's most notable characteristic was his belief in a spiritual and mystic rather than a literal interpretation of the Scriptures, and this he carried so far as almost to cause him to be classed with the interesting early sect known as the Gnostics, and to place him beside three modern interpreters—Swedenborg; Robert Taylor, author of "The Devil's Pulpit"; and Edward Maitland, author of "The Perfect Way"—each of these, however, presenting points of great dissimilarity, but all uniting in thinking that "the letter killeth."

The Interior (Presb.), which notes the discovery, says of Origen:

"He was the first writer of a systematic theology, and the first great Christian commentator. In later years he preached many expository discourses, not a few of which were lost. Some have been saved in a Latin translation. And now a French scholar adds to these discourses through a happy discovery. Batiffal found recently in Orleans a Codex which contained twenty more discourses of Origen in the Latin version of Victorinus of Pettau, who lived in the century after Origen. He has just published them (Picard and Son, Paris, 1900). They treat of passages in Genesis, Exodus, Leviticus, Numbers, Joshua, 2 Kings, Isaiah, Ezekiel, Daniel, Zachariah, and the Acts. Among his curious remarks are these: 'The Jewish scribes came from the tribe of Simeon; in the time of anti-Christ the Lord's Supper will not be celebrated, because everything will be polluted'; 'Christ was more beautiful than beauty itself'; 'John was the forerunner of Christ in the lower world; the keeper of the inn in the parable of the Good Samaritan meant "the angel of the church"' (*cf.* Rev. ii. 3); 'Christian liberty knows no fear.'"

MRS. HELEN WILMANS, one of the leaders of the Mental Science Movement in the United States and editor of *Freedom*, has lately, with her husband, made a gift of $200,000 to found a "Scientific, Philosophic, and Ethical School of Research" at Seabreeze, Fla. All branches of education will be taught, but the whole student life will be tempered from the viewpoint of those who believe in the unlimited powers of man's mind, in self-reliance, self-mastery, and development of psychic powers.

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FOREIGN TOPICS.

THE INDIAN FAMINE.

SIR W. WEDDERBURN recently suggested in the British House of Commons an inquiry into the cause of the Indian famine, and an imperial grant to relieve the sufferings caused by it. Mr. S. Smith seconded the motion, asserting that overtaxation had something to do with the poverty of India. Sir L. McIver moved an amendment, that Parliament could safely trust the Government of India with these matters, and this amendment was carried. Little interest in the motion was shown by Parliament, only 227 members being present, of whom 155 voted against it. Beyond an appeal to private charity, the majority of the British papers do not think it wise to go. *The Daily News* (London) is one of those question that the wisdom of this attitude. It says:

"Private subscriptions are not a national act; a vote of the House of Commons is. Such a vote is a contribution from every taxpayer of the country. No doubt, as Lord George Hamilton said, this would be a 'somewhat startling precedent.' But the question is whether there would be any great harm in 'startling' the empire and the world at large by such an act of national charity."

The Standard is inclined to blame the people of India for their distress. It says:

"No doubt is thrown on the capacity of the Indian administration to provide subsistence for many months for a population of five millions, spread over a territory larger than a combination of great European states. This alone should be a conclusive testimonial to the worth of British rule. No native *régime* would ever have dreamt of adopting our ideal of famine policy—much less realized it in practise. It would be well, no doubt, if the agricultural population of to-day showed a greater power of getting through a period of agricultural distress in reliance on their own resources. But to attribute their poverty to the oppressive nature of our revenue system is, to those familiar with the life of the ryots, pure perversity. Indebtedness is a grievous evil; but all experience shows that the larger the share of interest in the outturn of the soil left to the cultivator, the greater is his tendency to get into the toils of the village money-lender."

Romesh C. Dutt, president of the last Indian National Congress, charges the British Government in India with a system of rackrenting, especially in the central provinces and in the province of Madras. He expresses himself in the London *Times* to the following effect:

During the last fifty years, England has carried on 110 big and little wars in India, at a cost of £100,000, which India has to pay. In many parts the Government is the actual owner of the soil. Of the expected yield, the Government claims forty to fifty per cent. In some districts even sixty per cent. is demanded, to which twelve and a half per cent. must be added for local taxation. As the owners never obtain the high income for which the land is assessed, the claim of the Government amounts in some cases practically to eighty and one hundred per cent. The consequence is that the land is not worked at all.

He asserts also that in Bengal and in portions of Northern India, where the rentals are moderate, the famines are comparatively mild and the people are able to help themselves to a great extent.

The continental papers point to what they term an undeniable fact that India, once the wealthiest country in the world, has become distressingly poor under British rule, while the people, they charge, are taxed enormously to enable British officials and pensioners to live in luxury. This charge, it will be noted, is denied by Professor Washburn, of Yale, in an article published in our columns, May 5. It is, however, supported by Mr. Alfred Webb, formerly a member of the House of Commons, who writes as follows in *The British Friend*, a Quaker paper published in England:

"In charges for the Indian Office, recruiting, civil and military pensions, pay and allowance on furlough, preparations in England for the military establishment in India, private remittances and consignments, interest on Indian debt, and interest on railways and other works, there is annually drawn from India and spent in the United Kingdom a sum calculated at from £25,000,000 to £30,000,000 per annum. Alone for 'net expenditure' in England charged on the revenues of the year, with the exchange added, 'we find in the Indian Budget estimate for 1899-1900 set down no less a sum than £22,024,500. No nation could stand such a strain. Some of it is, of course, for interest on railways and other supposed reproductive works. Many of these have been made for strategic reasons, and many of the irrigation works have proved a failure. In any case there is between us and India little of the give and take, of the tendency to a balance, that there is in similar borrowings and lendings between other countries. The drain is steadily one way. We have only to ask ourselves what would be the influence upon the economic conditions of these countries if all principal officials, after short service, carried their pensions away with them, if most of them through their service spent a large proportion of their salaries upon their families living out of the country, if most of the interest on railways and loans were spent outside its shores, if the expense of military preparations, the building of ships, the casting of ordnance, the manufacture of small arms and military stores went likewise."

Moreover, says Mr. Webb, by the free-trade policy of Great Britain she has supplanted industries that formerly, in India, gave employment to tens of thousands.

BOER VIEWS FROM BOER SOURCES.

THE "news from Boer sources" which reaches Europe and America by cable is not altogether reliable as an index of Boer feeling. Not only is it subject to the British censor, but its trusted purveyors are Reuter's Agency and *The Times* correspondent at Lorenzo Marquez. It was impossible, however, to obtain any other account of the manner in which the Boers bore their severe defeat at Paardekaal until their periodicals for March had reached Europe. As far as we can discover, only four papers are still in the field among the Boers—the official *Staats Courant*, the *Volkstem*, the *Randpost*, and, for the benefit of the English-speaking section, the *Standard and Diggers' News*. The two last-named are published at Johannesburg, the *Staats Courant* and *Volksstem* at Pretoria. The Bloemfontein *Express* was promptly suppressed as soon as Lord Roberts reached the Free State capital, and its editor is in prison. The *Friend of the Free State*, which was allowed to carry on its pro-English agitation under Boer rule, is now an English official paper. The special war editions of the *Staats Courant* and *Volksstem* are printed in camp and contain little but ordinances, the lists of killed, wounded, and missing, and news of the movement of the troops. The Pretoria edition of *Volksstem* is filled chiefly with letters from the front, which our Amsterdam exchanges copy unabridged. We condense the following from a member of the Heidelberg commando, on the attempts to relieve Cronje:

February 18 we got within 4,000 yards of Cronje's position, storming Stinkfontein, where we took 10 prisoners. We were attacked, but held our own, tho only 500 strong, and managed to take all the oxen which the enemy had captured from Cronje. The next day we drove the enemy from their entrenchments, but on the 21st we were forced to retire. Our losses were in killed, wounded, and prisoners altogether 40. On the 25th we returned, getting within three miles of Cronje's laager. Here about 100 of the Winburg contingent were taken prisoners or killed. I can not understand why Cronje made no attempt to break through. Capt. D. Theron of the Scots went to him to tell him that we would support his attempts. The gallant captain returned unharmed. But altho Cronje promised, he made no attempt, and

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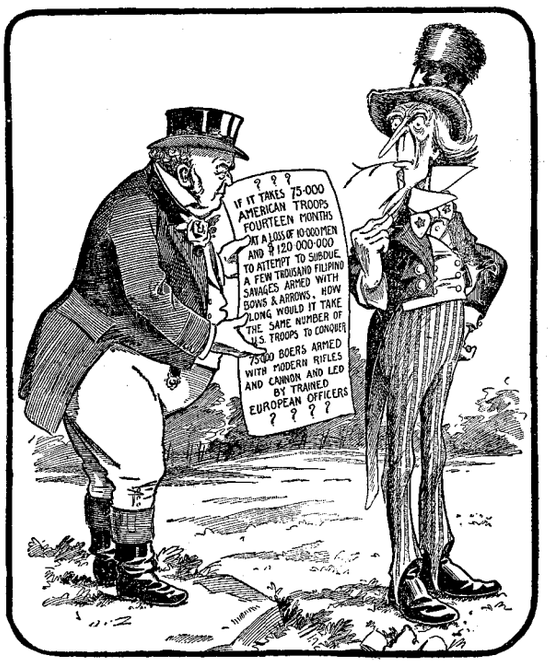
we heard on Majuba Day that he had surrendered. No blame attaches to General Botha, who certainly risked everything to save the besieged army.

Not a single correspondent appears to be disheartened, tho all speak of the tremendous odds against which they have to hold their own. Of the British army in Natal the Boers seem to have a poor opinion. "We taught Buller a severe lesson," writes one, "when he thought he could interfere with us when it was necessary to withdraw from Ladysmith. His attempt to take our cannon cost him at least as much as Spion Kop." It is evident from the *Volksstem* that many Free Staters were willing to give up the struggle, but the women would not allow it. We quote as follows:

"Altho on many farms in the Southern Free State the white flag has been raised by returning burghers, we know of many cases in which the wives have removed the hated emblem of submission with their own hands. They have given their husbands


? ? ?
IF IT TAKES 75-000 AMERICAN TROOPS FOURTEEN MONTHS AT A LOSS OF 10-000 MEN AND $ 120 000-000 TO ATTEMPT TO SUBDUE A FEW THOUSAND FILIPINO SAVAGES ARMED WITH BOWS & ARROWS, HOW LONG WOULD IT TAKE THE SAME NUMBER OF U.S. TROOPS TO CONQUER 75-00 BOERS ARMED WITH MODERN RIFLES AND CANNON AND LED BY TRAINED EUROPEAN OFFICERS
? ? ?

J. BULL: "Say, Sam, it might do you more good to sit down and figure this out, instead of passing pro-Boer resolutions, sending messenger boys on fool trips to Pretoria, and also despatching Chicago Red Cross Ambulance Corps to kill my soldiers and disgrace your name."

—*Montreal Daily Star.*

a clean outfit and a new bag of provisions and sent them about their business. . . . The truth is that the sister state does not think of throwing up the sponge, chiefly for this reason. The Free State wife would rather see her last cow taken by the invader, would rather see her plain, tho often very comfortable, home given to the flames, would rather know her husband, brother, or son dead, than bow to the hypocritical Briton who seeks to enslave her race."

From the Peace Commission now on its way to America, the Boers seem to expect but little. They have more hope of intervention for the salvation of continental capital. The correspondent of the *Nieuws van den Dag* (Amsterdam) writes:

"Mining shares have fallen considerably, and we would certainly not complain if haughty England were to get a good beating somewhere else in the world. But for the present we prefer to attend to the business *here* without intervention. If some other nation feels like giving John Bull a lesson in his own country, well and good, for he can't get more than he deserves. But for the present we think we can settle accounts with him in South Africa."

Despite the evident intention of the burghers to hold out, the exertion is almost too much for them, especially for the poorer ones. The statement that latterly only 25,000 to 30,000 are under arms at a time is probably correct, as the men can not continually be spared from home. The *Randpost* therefore suggests that the poorer be given pay. It says:

"Thousands would not ask for pay, but some hundreds really need it, and these would be less likely to ask a furlough if paid. The expense should not be considered. Our finances are in good condition, and, if it comes to the worst, there is such a thing as 'greenbacks.'* Moreover, those who receive pay could be formed into a kind of standing army, like the state artillery. A liberal pension law will also be useful, for the poorer burghers will feel relieved if their families are not left helpless."—*Translations made for* THE LITERARY DIGEST.

AUSTRALIAN FEDERATION.

AUSTRALIAN federation will probably be accomplished whether or not the English agree to the legal status the Australians wish to secure within the British empire; but there is much dissatisfaction in Australia because British statesmen attempt to reserve judicial supremacy for the judicial committee of the Privy Council at Westminster. Except in some sharply defined cases this court, it is thought, can not be made supreme over the Australians without opening the way for the curtailment of their liberties by designing statesmen. On the other hand, Australia will be practically independent if her own courts are supreme in all cases. The matter has given rise to much discussion in England. The jingo section of the press strongly object to any loosening of the bonds between Australia and the mother country. The London *Times* assumes that an English court is above all suspicion, and says:

"The imperial Government are well satisfied with the Canadian system, pending the possible creation of some general court of appeal for the whole empire, and they could not reasonably object to its introduction in Australia. But the clauses of the commonwealth bill not only greatly limit the right of appeal as it is enjoyed in Canada, but they reserve to the Australian parliament powers still further to restrict this right in an undefined way in the future.

"It is needless to enlarge upon the dangers of such an innovation, or the advantages to the Australians themselves, as to all other citizens of the empire, of being able to have recourse to a court absolutely above the suspicion of partiality in matters which might conceivably evoke much local passion. . . . The matter is so clear, when it is once fairly faced, that we can not bring ourselves to believe that Australian statesmen and the Austalian people will refuse to recognize the wisdom and the validity of the arguments in favor of the modification of these clauses."

The Saturday Review declares that the Australian objections are only so many indications of designing Krugers and Steyns, who mislead people who otherwise would not even bother about the seventy-fourth clause of a long document. It says:

"It is in the first place quite incredible that the point in question entered prominently into the mind of the colonial voter at all; we doubt if the vast majority ever seriously considered it. We must remember that it is itself the seventy-fourth clause of a long and complicated enactment. It is inconsistent with what we know of the capacities and inclinations of men to suppose that, a great principle being involved, they yet consider all the technical points of a legislative proposal when they vote on it. Human nature being human nature, it is hardly to be wondered at that the attitude of the Australian statesman has been that of the Roman who preferred to be the first man in an Iberian village rather than the second man in Rome. We must not, while enlarging the scope of local politics, narrow the sphere of the imperial factor. To do so would be to destroy the greater for the less. It would encourage rather than check the tendency toward the gradual Americanizing of colonial politics. The existence of the supreme court in the United States at least mitigates the more

*Up to the present the currency of the Transvaal and Free State has been gold.—*Editor of* THE LITERARY DIGEST.

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dangerous extravagances of their politicians. In the same way the ultimate resort to a supreme imperial tribunal will maintain and render concrete a majestic ideal which otherwise would daily become more shadowy."

We have not at hand Australian papers commenting upon the matter. The London *Times* correspondent at Melbourne says, in cable despatches, that the Australian press rather favors the British imperialist's views. On the other hand, Mr. Walther Griffiths, a member of the South Australian parliament, in an interview expressed himself as follows:

"Australia's patience is worn threadbare on this federation proposition. We have spent too much time and thought and money perfecting the scheme and getting it indorsed by our people to tolerate any trifling at the hands of Downing Street or Westminster. We do not intend to permit our constitution to appear to sanction the false notion that it is necessary for Australia to nestle under the wing of England. . . . The slightest suggestion of compulsion will estrange our people from the empire beyond recall, with the result that a United States of Australia, a republic modeled on American lines, will be added to the independent powers of the earth. . . . No political organism embracing the scattered territories of the British empire ever can exist with Australia as an integral part of it. We are like the Americans—a dollar-loving, practical people. Some of our older citizens will follow sentiment to any length, but the younger generation is prepared to go only so far as the national interests justify. We can not permanently interweave our fate with that of England."

The Liberal papers in England warn Mr. Chamberlain that the trouble in South Africa is quite enough, and that it would be unwise to estrange the Australians. The Manchester *Guardian* (Radical) says:

"In spite of the optimistic prognostications of *The Times*, the Australian Premiers have made the only reply open to them to Mr. Chamberlain's despatch. In studiously moderate language they have declined to make themselves in any way responsible for any amendment which the imperial Government may introduce into the commonwealth bill. . . . We fancy that the imperialist spirit is very much the same, whether it has Australia or the Cape in view. It is ready enough to appeal to the Australian premiers when they are for overriding the wishes of Cape Colony; but when they claim the deciding voice upon their own affairs, it is another matter. The imperialist makes a great noise about the loyalty of the colonies, but he will leave it to Liberals to keep them loyal by the same Liberal policy which made them loyal. He has welcomed Australian federation because he pictured it as a step toward a closer imperial union, and he finds it rather a step toward the formation of an Australian nationality. Finding this, he is only true to himself in insisting on imperial unity and the control of the mother country as against the claims of self-government. Those to whom freedom is more than empire will also be true to their principles in leaving to the judgment of the colony that which concerns the colony itself. . . . It is by no means amiss that the Australians should realize betimes that the issue between self-government and imperial control may arise in other parts of the world than Cape Colony."

The Westminster Gazette (Liberal) warns against a policy which may offend the Australians. It suggests acceptance of the Australian commonwealth bill without amendment, but thinks a separate imperial act safeguarding imperial rights advisable. The Canadian papers regret that a discordant note should be raised at a time when the harmony of the British empire appeared perfect. *The Free Press* (Ottawa) says:

"It is to be regretted that there should be any friction in connection with the passage of the Australian federation bill, now being considered in London, and still more to be regretted that there should have been incorporated with the measure clauses which may be interpreted as being unduly dictatorial, autocratic, and independent. . . . At a moment when the bonds of empire are being tightened, and Australia has been foremost among the British possessions in showing that her people possess the spirit of loyalty to the death, it is a pity that the discordant tones of the professional demagog should mar the harmony or the efforts of the politician bar the way to the progress of a great measure."

Continental observers remark that there is little likelihood of genuine resistance on the part of the British Parliament to the Australian commonwealth bill. "Unconditional surrender" is one of the items in the bill of costs for the imperialist war in South Africa. The *Journal des Débats* (Paris) says:

"England had already consented to give the Australians perfect liberty with the exception of the royal prerogative embodied in the Privy Council amendment. If this tie is broken, the authority of the mother country will manifest itself merely by the presence of the governors, who will, indeed, exercise much social influence, but little actual power. Mr. Chamberlain flatters the colonial politicians as much as possible, and the creation of an imperial court, with colonial members holding life peerages, is certainly a tempting bait. . . . But it must be remembered that the bond of interests between Australia and Great Britain is very loose. The Australians have not, to strengthen their love for the mother country, that latent menace which the neighborhood of the United States forms for Canada. England certainly can afford to favor the jingoism of the Australians, who talk of a kind of 'Monroe doctrine' in the Pacific."

The *Handelsblad*, Amsterdam, does not doubt that the Australians will get their way. "England must pay up," remarks that paper. "The value of the military assistance rendered by the colonies may be doubtful, but it was accepted, and the cheapest way to pay for it is at present acquiescence in the commonwealth bill."—*Translations made for* THE LITERARY DIGEST.

THE IRISHMAN AT HOME.

IN his "Irish Life and Character," Mr. Michael MacDonagh, author of "The Book of Parliament," has essayed to do for Ireland what Dean Ramsay has done so well for Scotland, in his "Reminiscences of Scottish Life and Character"; and he finds his entertaining material in his own recollections and experiences mainly derived from an extended and active connection with Irish journalism. He expresses the hope that his work along this line may lead to a more just understanding of the characteristics of the Irish race, "to a wider appreciation of their good qualities, to a kinder tolerance of their faults and follies, which are mainly due to the checkered history of the people, to the wayward circumstances of their unhappy past."

Mr. MacDonagh begins by introducing us to the later Irish squire—the country gentleman, up from his estate in Galway, Kerry, or Kildare, familiar and conspicuous in his rough tweed suit, his leggings, and his bowler hat, with his ruddy features and his soft brogue. One meets him in Grafton Street, in company with his three or four daughters—tall, well set-up, healthy, and vivacious girls. And later, he is found at the Kildare Street Club, flicking his leggings with his riding-crop, or watching the "passing show" from the bow window on Nassau Street: a hearty, good-humored fellow, with a prodigal stock of animal spirits, who will have a cordial welcome for you when you come to crony with him in Clare, or Wexford, or Westmeath. But you will not find in him the rollicking and the restlessness of the "old squire," who went out in the great famine of 1847 and took with him his horse-play and his rough practical jokes, his chronic incapacity to pay his debts, and his unlimited capacity for whisky punch at night, his inordinate hospitalities, and his rapture of dueling. This new man has acquired something of English gravity of manner, and English sobriety of thought. He keeps accounts, and invests his money, which his grandfather never did:

"For money these gentry (of the old time) had to depend solely on their tenants. Investment of capital in securities was a thing

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undreamed of; and there was, therefore, no source of income but the rents of the estates. And the tenants were as improvident as the landlords. Their feudal devotion to the 'ould shtock' was deep-seated and whole-hearted. Their cudgels were always at the service of the landlord . . . but the 'ould shtocking,' the peasant's bank of deposit, was always empty. The tenant kept the landlord well supplied with whisky; for those were the days when poteen was manufactured in private stills on every hillside, and French smugglers lay off the coast every night with cargoes of claret."

With all his reckless prodigality and excess, due to an exaggerated sense of hospitality, the old Irish squire is everywhere remembered as a thorough gentleman; a man of fine manners, positive intellectual culture, and a scrupulous regard for his personal "honor." It was this latter trait that made him an incorrigible duelist, ready to give or take a challenge on the slightest provocation.

No man who was not in Holy Orders could dare, if he had any regard for his place in society, to shelter himself behind law, morality, or religion, to evade a challenge. It would mean his instant expulsion from any club or "set" to which he might belong. Many a man faced the pistol in the hand of a "dead shot" for the most trivial cause. There were cases in which the challenged party was utterly unconscious of having given his adversary the slightest cause for offense. A Galway gentleman attended a county dinner, and was surprised to receive, the next morning, a challenge from a man he had met there. They fought, and the Galway man had the good luck to "wing" the other fellow. Going over to shake hands with his prostrate foe, as was the custom, he said, "I have no recollection of having offended you." "Oh, bedad!" said the other, "you're the wrong man, sir. The fellow I meant had only one eye."

An old Irish gentleman, who had been challenged, expressed his fine scorn for his adversary in a true Irish outburst: "Fight with him! I would go to my grave without a fight first."

Captain O'Grady called out the editor of the Limerick *Chronicle*, who, being very near-sighted, came on the field wearing the indispensable spectacles. The captain's second objected, on the ground that the glasses might give him an unfair advantage. "The glasses, is it?" said the editor. "Sure, I couldn't see to shoot me own father without them."

What the pistol was to the squire, the blackthorn shillelagh was to the gossoon at a later day. It was the arbiter in personal quarrels, family feuds, disputes about trespass, right of way, boundaries, and local contentions between baronies or parishes. Donnybrook Fair, which, in the early part of the century, was held near Dublin, was the popular theater for the exhibition of faction fights. "People came from all parts of the country, many to buy or to sell; but many more, 'feelin' blue mouldy intirely for want of a batin,' tripped to the fair with the sole object of participating in 'the discussion with sticks.'" Mr. MacDonagh continues:

"The excitable temperament of the people, their pugnacity, their dare-deviltry, were the main causes of faction fighting in Ireland. . . Little or no animosity lay behind these *mêlées*. They fought for the pure love of fighting, and to give vent to their feelings. . . . A friend of mine, a barrister, was in Abbyfeale, County Limerick, attending Quarter Sessions, about fifteen years ago. . . . 'There'll be ructions in the town to-night,' said the head constable. 'Why?' asked my friend. 'Oh, the Fi'garlds are all drunk; and they're lookin' for the Moriartys.' 'And what have they agin the Moriartys?' 'The ould story,' said the policeman,'for betrayin' the cause of Ireland.' In the sixteenth century the Moriartys, according to the local tradition, betrayed the great Earl of Desmond, the head of the Fitzgeralds, to the English; and ever since the Fitzgeralds 'have it in' for the Moriartys, in Limerick and Kerry!"

An Englishman, returning to London after spending a week in Ireland, assured his friends that he did not meet one real Irishman, meaning, of course, the sort of Irishman that the English comic papers, English novels, and the English stage had made familiar to him—the Irishman in a swallow-tail frieze coat, knee breeches, and a battered *caubeen*, with a pipe stuck in the band of it; no nose to speak of, a wild shock of red hair, and a shillelagh. "I never met an Irishman with a pipe in the band of his hat," protests our indignant Mr. MacDonagh.

He admits that, to the contemplation of people of other nationalities the Irish are an incomprehensible race. "John Bull has not only lived beside Paddy, but has tried to govern him, for more than seven hundred years; and he does not understand him yet." The invented stories, current in English and American journals, which are supposed to illustrate Irish life and character, are silly, stupid, preposterous. They lack the Irish idiom, the Irish turn of words, the Irish oddness of thought, the Irish mind; hence, to an Irishman they are obviously bogus.

The Irishman, says Mr. MacDonagh, is the merry-andrew of the English-speaking world. The sole object for which he was created is to make the duller Anglo-Saxon laugh. We expect all Irishmen to be entertaining; and if, by chance, we meet a sober Celt, we feel a sense of personal wrong as if we had been cheated of our due.

In the complex Irish nature there are startling contrasts and contradictions. While they are the most jovial of the peoples, they are also at times the saddest. They are wild and reckless, sober and shrewd. An emotional race, they get more fun out of their pleasures, and more pain out of their troubles, than the more justly balanced Anglo-Saxons. The brogue is an accent, an intonation, leisurely, mellifluous, saucy; to convey it in print is beyond the power of man:

"It is the softest, the mellowest, the most musical thing, in the way of accents, outside of Paradise. . . . The brogue, as it is heard in all parts of the country, has certain broad characteristics; but it has varying and delicate shades of intonation in the different provinces. A well-known Protestant clergyman in Cork was the possessor of a pronounced example of the sing-song brogue of that city. It came to his ears that some of his parishioners were making fun of this. . . . He complained of the injustice done him, and asked a friend whether, in his opinion, any trace of the brogue was to be observed in his speech. 'As to that,' said his friend, 'if you wish to deny that you have a brogue, I would advise you to do so in writing.'"

Some Englishman rushes into an essay "On the Decay of Bulls in Ireland." It might well be regarded as an international misfortune, says Mr. MacDonagh, were the native wit and humor, and, above all, that grotesque confusion of thought, that delightful contradiction of sense, commonly called a "bull," to show signs of decay. So he proceeds in consternation to investigate, and is challenged on the threshold of his inquiry by a hairdresser in Kingstown, who tries to induce him to buy a bottle of hair-wash. "What sort of stuff is it?" inquires the customer. "Oh, it's grand stuff! It's a perfect *multum in parvo;* the less you take of it the better."

Two farmers sat on the promenade at Bray. A lady of very slender proportions passed. "Did you ever see so thin a woman?" said one. "*Thin* is it," said the other. "I seen a woman in Wexford as thin as two of her put together."

This racy national characteristic has suffered through the inventions of clumsy foreign wits that are so commonly ascribed to Irishmen. The manufactured bull is often silly and always inexpert. A genuine bull is not an expression of stupidity. Mental confusion, of course, is responsible for it; but that very confusion often springs from nimbleness, eagerness, "previousness" of thought; the notion, the word, leaps before it looks.

When a Galway peasant was asked if he knew what an Irish bull was, he explained, "If you was dhrivin' along a road, and ye seen three cows lyin' down and wan av thim was standin' up—that wan is an Irish bull." Said Sydney Smith, "The stronger

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the apparent connection, and the more complete the real disconnection of the ideas, the greater the surprise and the better the bull." But a bull and nonsense are not the same thing. The bull is a gift; and it is not confined to the uneducated classes. When Sir Richard Steele, who was born in Ireland, was asked by an English friend how it was that his countrymen were so addicted to bulls, he replied: "It must be something in the climate. Probably if an Englishman were a native of Ireland he would make bulls."

An Irish newspaper, describing a phenomenal shower of rain, declared that the drops varied in size from a shilling to eighteen pence. And a Kildare huntsman, who had ridden a restless colt to hounds, declared that "be the time we were over the crest of the ridge, the baste was that quiet a child might have milked him."

The normal state of mind of the average Irish peasant, says Mr. MacDonagh, is to be "again' the Government":

"Abstract principles do not appeal to him. Loyalty to an institution he is unable to understand; but his fidelity to his leader, to his neighbor, to his clan or community, is unequalled for its strength and endurance. . . . Some years ago the only clear conception he had of it [the Government] was that the police, the sheriffs, the tithe-proctors, the magistrates, the judges, were its agents; and these officials were associated in his mind with raids on farms, stocks and crops, evictions, arrests of 'poor bhoys,' fines, imprisonments, transportations, hangings."

Hence the intense sympathy entertained by the peasantry for those who are in the clutches of the law, accused of political or agrarian crimes; hence the strange fact that, as the criminal records disclose, some of the most appalling crimes have been committed by men of otherwise blameless lives. In a recent action for divorce, the question was put to a woman, "Did you call your husband's uncle 'Carey the Informer'?" "No," she replied, "I did not go so far as that. I only called him anti-Christ."

The informer is, nevertheless, a familiar figure in political and agrarian trials. "But in no case that I have been able to trace," says MacDonagh, "has the informer been tempted to divulge his terrible secret by the reward offered by the Government. It is the fear of death, or of penal servitude, that usually induces the superstitious and home-loving peasant to round upon his comrades. . . . It was this characteristic that led to the conviction of the Phœnix Park assassins."

Some of Mr. MacDonagh's examples of Irish wit and repartee are very happy. An Irish farmer had just sold a lot of young cattle at a fair. An English tourist inquired how much he had got for them. "Four pounds a head." "Only that?" said the Saxon. "Why, if you had brought them to my country, you would have got six pounds." "Maybe so, your honner. An' if I cud bring the lakes of Killarney to Purgatory, I'd get a pound a dhrop."

A polemical Protestant, thinking to chaff Father Healy, said, "Now, which would you rather go to, Father, hell or purgatory?" "To the latter on account of the climate; but to the former on account of the company. I'm so fond of Protestants."

"There, Pat!" said a gentleman to his thirsty car-driver, at a roadside inn, "doesn't that drink make another man of you?" "'Deed an' it do, sir; and begorra, *he's* dry too."

The Irish have not a distinct dialect, like the Scottish. Tho they use many Celtic expressions, they employ, as rule, only English words, such as may be found in any English dictionary. But their speech abounds in poetic, graphic, and singularly expressive phrases, strange combinations of force and simplicity, unexpected blendings of the ridiculous with the pathetic, quaint English colloquial survivals, novel applications of the wrong word.

An orator in a national meeting declared, "The ways of Providence are unscrupulous!" and a County Clare woman complained to her doctor that she had lost her teeth, and "couldn't rightly domesticate her food."

THE GOOD SIDE OF THE TURK.

IN the case of the Turk, the saying that distance lends enchantment to the view seems to have been converted into the opposite sentiment. At any rate the strongest praise for him comes from those who have lived in his country, and generally from men who have held high official positions. Gen. Lew Wallace, Minister Straus, and men of that stripe have always a good word to say for the Osmanli. One of the most important opinions, not of the demerits but of the merits, of the Turk has recently been published by the German *savant*, Richard Hermann, in a little book, entitled "Anatolische Landwirtschaft." The author has had exceptional opportunities to study both the land and the people, as he has for six years been the official representative of the Anatolian Railway, with the duty assigned of studying the agricultural and economic conditions of the districts through which the road runs, and of instructing the people there in better methods and manners. Hermann has become an enthusiastic friend of the average Ottoman, and from his report we glean the following particulars:

"When I was first sent out to do pioneer services in these districts, especially for better agricultural methods, I undertook the task with a heavy heart. My reading of the accounts of travelers had led me to fear that my life would not be safe. I went there six and more years ago and took with me a revolver. Since then I have traveled through the length and breadth of the land, and the same cartridges are still in the revolver which I put there before leaving Germany. Public safety in all of Asia Minor is on just as good a footing as anywhere in Europe. Indeed, things are better in this regard than in some places in the Occident, *e.g.*, in Italy.

"The average Turk is a man of excellent character and worth. The Anatolian peasant is an honest, upright, and brave man. He meets you with a polite salutation and is always willing to give you whatever information he can. His hospitality is unbounded, and his contented state is a model for the restless Westerner. In the Turkish house the man is the absolute master, and a quarrel between husband and wife practically never occurs, as the wife is taught to submit unreservedly to her husband. The Ottoman is an absolute fatalist. He sows his seed, and when he has performed his duty, he trusts everything to his god Allah, and if the latter sees fit to send rain, it is all right; if not, the Moslem submits to the inevitable without murmur. He is absolutely sure that Allah will not permit his Moslem worshiper to suffer. The Moslem in his general character and principles is vastly superior to the Armenian, whose moral qualities are anything but good.

"Those who expect that the Turkish empire will fall to decay because of its innate weakness are sorely and sadly mistaken. The sterling character of the Turkish nation does not make such a collapse a probable event. The 'sick man' has no illness unto death. When the present great Sultan, Abdul Hamid, once lost a piece of his territory, he exclaimed: 'I have lost my land, but not my people.' And this prediction proved true. Altho large districts of Turkish territory had been ceded to Christian rulers, the Turkish subjects in these places at once arranged to emigrate into Turkey. Tens of thousands have thus returned to the Sultan's dominions, and a similar migration is going on at present from Crete, notwithstanding all the friendly efforts of Prince George.

"The disagreeable side of the picture is presented by the Turkish Government and some of its measures, but not by the Turks as a people. Especially is the system of taxation unreasonable."—*Translation made for* THE LITERARY DIGEST.

"A PARTY of Frenchmen are to attempt to reach the Klondike in an automobile," says *The Scientific American*. "They are to take with them a Bollée carriage in which the rear driving-wheel is spiked and the front wheels are taken off and replaced by runners. We have already illustrated a Bollée carriage which has been metamorphosed in this way. The car will draw a sledge carrying 250 liters of petroleum spirits, and a motor tricycle which will be used for assisting the carriage when necessary. The usual means of transport to Vancouver, Skagway, and Lake Bennett will be used, from which point the horseless carriage journey will begin. It is very easy to prophesy the ultimate fate of the carriage."

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PERSONALS.

WHEN HOMER NODS.—"To err is human" wrote the poet Pope in his famous paraphrase of the classic "errare humanum est." Unlike much of his poetry, this is a line containing more truth than literary polish. From Chaucer and Shakespeare down to the "Man with the Hoe," almost all the great makers of English literature have done their share toward exemplifying this maxim. Dryden's words are profoundly true in this regard:

"Errors like straws upon the surface flow:
He who would search for pearls must dive below."

Where lie Shakespeare's "coasts of Bohemia" upon which the bark of Antigonus touched, as we are told in Act III. of "The Winter's Tale"? Did Britons of the era of the Roman invasions boast striking clocks, as in "Cymbeline"? Or could a courtier to the nephew of Cassivelaunus be dressed like Leonatus in the first act of the same play? In Pisanio's words, this ancient Briton

"did keep
The deck, with glove, or hat, or handkerchief,
Still waving."

The great Sir Walter Scott came to grief over the habits of the sun. In the "Antiquary" the *setting* sun is actually described as in the *eastern* heavens. More than one writer has taken similar liberties with the moon. So careful a writer as Robert Louis Stevenson in his "Prince Otto" has described the "cresent moon riding high in mid-heaven"—an astronomical feat that is affirmed to be impossible by scientists. Perhaps the most famous blunder on record relating to the moon is to be found in the lines of Charles Wolfe on "The Burial of Sir John Moore":

"We buried him darkly, at dead of night,
The sods with our bayonets turning,
By the struggling moonbeams' misty light,
And the lanterns dimly burning."

According to the Nautical Almanac, on that date there was a new moon.

The best of historical romancers have a way of falling into the pitfalls of anachronism. Thus Alexandre Dumas lets his "Chevalier d'Harmental" tell a lady that she paints like Greuze, at a time when that painter was not yet born. So, too, Victor Hugo in his "Aymaillot" puts into the mouth of Charlemagne the words, "You dream like a scholar of Sorbonne." This famous institution was founded in 1252, four centuries and a half after the days of Charlemagne. More glaring still are the liberties some authors take with the lives of their own characters. One of the most startling is that of Thackeray in his "Henry Esmond," when he lets his venerable Dean of Winchester write a letter in chapter ix. several months after his death had been announced in chapter vi.

Mr. Rider Haggard has similarly been caught napping in that charming story of the Boer War to which the ill-fated heroine, Jess, has given her name. A simple matter of arithmetic, upon the data supplied by the author, shows that a character in the novel has grown up and the father of a pair of babes before he was in his teens.—*Collier's Weekly.*

O'MALLEY'S HAVERSACK.—During an advance in Manila recently one company had to lie down at the side of the road for shelter from the well-directed volleys of the insurgents. One of the privates had dropped his haversack in the middle of the road away back, and, after the company had lain down, he calmly stood up and walked down the road toward the lost haversack. He made a fine target for the insurgents, and the bullets rattled around him pretty lively.

"Here, come back here, O'Malley," yelled the lieutenant of the company; "you will be killed."

"Well," replied O'Malley over his shoulder, "I might jest as well be killed as having General Otis a-runnin' me up hill and down dale and comin' over to me house ivery mornin' and a-sayin', 'O'Malley, why don't you pay the Government for that haversack?'"

Then he calmly walked on, and got the lost piece of property, and as he came back and sat down just in time to escape a volley of Mausers, he threw the haversack on the ground and said: "And when he does come to-morrow mornin' to me house I'll say, 'Otis, me little man, you're dead wrong. I never lost no haversack. There's your bloody old potatobag. Take it to the Government with me compliments.'"—*Chicago Tribune.*

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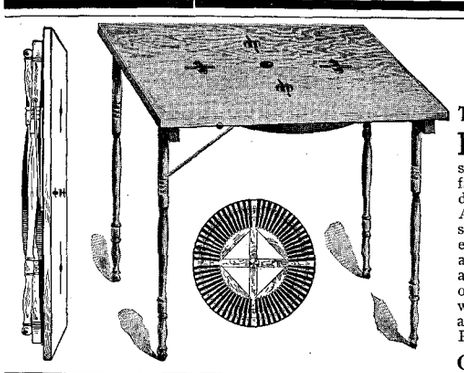

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IT is intended for Duplicate Whist. In the Illustration, the large cut is the table set up for use. The small disk is the pocket for holding the cards. It is fastened to the bottom of the table and revolves. The dot on the margin shows the spring which controls it. At the side is the table folded. The pocket holds sixteen decks of cards. There are sixteen hands and each player has four leads. After playing a hand, cards are replaced in the pockets, and by touching the spring, a new hand is before each player. The advantages over trays are no lost cards, no errors and a place on which to play. The table is made in oak or mahogany and is a handsome, substantial piece of furniture. Price of each $6.00, f.o.b. cars, Green Bay, Wis.

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Her Reason.—"You seem to like his attentions. Why don't you marry him?" "Because I like his attentions."—*Brooklyn Life.*

He Knew Them.—BOY: "Say, mister, want me to bait your hook?"

MAN: "Git out! You only want to hook my bait."—*Judge.*

Facts in the Case.—"How did he lose his standing in the community?" "By getting drunk and letting a train run over his legs."—*Chicago Times-Herald.*

Unmasked.—HE: "Who is that ugly old woman over there by the piano?"

SHE: "Oh, that's Mme. Cosmetique, the famous beauty specialist."—*Chicago News.*

A Question of Livelihood.—"Sure, Terrence, if yez go to the front, kape at the back, or ye'll be kilt. Oi know ut!"

TERENCE: "Faith, an' isn't that the way oi get my livin'?"—*Punch.*

Uncertainty Ended.—"Now, honestly, Maud, didn't Jack propose last evening?" "Why, y-e-e-es! But how did you guess?" "I noticed that you didn't have that worried look this morning."—*Harper's Bazar.*

His Predictions.—"How did your weather prediction turn out?" "The prediction was all right," answered the prophet, a little sternly, "but somehow or other the weather went wrong again."—*Washington Star.*

There are Others.—"Well," said the camel in the circus parade, "there's some comfort for me, after all." "What do you mean?" said the elephant. "My hump is pretty bad, but it might be worse; I don't ride a bicycle."—*Tit-Bits.*

Not Worth Mentioning.—"I have several reasons for not buying the horse," said the man. "The first is that I haven't the price, and—" "You needn't mention the others," interrupted the owner.—*Philadelphia North American.*

Current Events.

Foreign.

SOUTH AFRICA.

May 7.—The advance of the British army continues, Lord Roberts's forces entering Smaldeel, and the troops of General Hamilton, on the east, entering Winburg.

The Boers are reported to be retiring on Kroonstad.

May 8.—Lord Roberts's mounted force pushes on to Welgelegen Siding, sixteen miles north of Smaldeel, the Boers retiring to the hills between Ventersburg and Senekal.

President Kruger opens the Raad, saying in his address that the financial condition of the country is excellent.

May 9.—It is reported in Cape Town that Lord Roberts has issued a proclamation annexing

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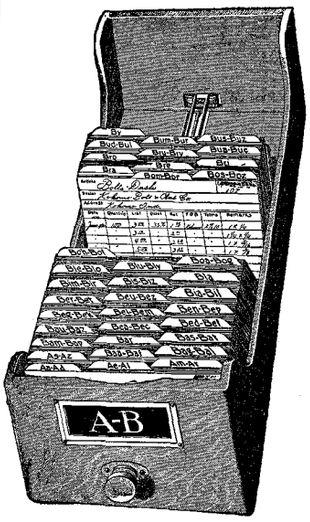

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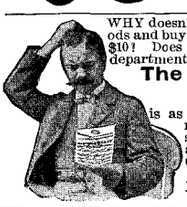

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the Orange Free State to the Queen's dominions.

The Orange Free State Government removes from Kroonstad to Heilbron.

May 10.—Lord Roberts's army has crossed the Zand River, in the Orange Free State, and the Boers are in full retreat toward Kroonstad.

May 11.—Lord Roberts cables that he has reached Ventersburg, in the Free State.

A British flying column is reported as moving to the relief of Mafeking.

May 12.—Lord Roberts, at the head of the British army, enters Kroonstad, the temporary capital of the Free State.

President Steyn issues a proclamation making Lindley the new Free State capital.

May 13.—Hundreds of Free Staters are anxious to surrender.

Rudyard Kipling advocates a stern policy in dealing with the conquered republics.

OTHER FOREIGN NEWS.

May 7.—General Young reports that **Aguinaldo is in northern Luzon,** and requests reinforcements to crush the rebellion.

Both houses of the **Swedish Parliament vote** a large sum for home defense.

May 8.—The **Samoan Island of Tutuila** has been ceded to the United States and Manna will also be annexed.

Mount Vesuvius is again in eruption.

May 9.—Lord Salisbury in a speech **utters a warning of the perils** that threaten England and makes acrid remarks about Irish home rule.

The **bubonic plague** is reported to be **declining in India**; a case of the plague is reported at Smyrna.

May 10.—There is much agitation over the predicted **ministerial crisis in Madrid** due to taxation in Spain.

The **eruption of Vesuvius** is subsiding.

May 11.—*Philippines:* **Señor Buencamino,** at one time a member of the so-called Filipino republican cabinet, who was recently liberated by General Otis, announces that **he has become reconciled to American sovereignty** and will devote his influence to bring about peace.

May 12.—**The American pavilion** at the Paris Exposition is formally turned over to the Exposition authorities.

May 13.—*Philippines:* Natives in Manila **plan an uprising,** but lack courage to carry it out.

Mohammedans in Benares protest against plague rules as a **violation of the laws of Mohammed.**

Domestic.

CONGRESS.

May 7.—*House:* Bills amending the pension laws and increasing the **appropriation for the National Guard** to $1,000,000 are passed.

May 8.—*Senate:* The committee amendment to the naval bill, striking out the proposition in the House bill which sought to commission the cadets at the **expiration of the four years' term at the Naval Academy,** is carried by a vote of 40 to 12.

May 10.—*Senate:* Senator Lodge announces his intention **to press consideration of the Spooner Philippine bill.**

House: **Mr. Crawford, the Democratic Representative** from the Ninth North Carolina District, **is unseated** and the seat given to Mr. Pearson, the Republican contestant.

May 11.—*House:* **180 pension bills** are passed.

May 12.—*Senate:* The project for a **government armor factory** is defeated.

OTHER DOMESTIC NEWS.

May 7.—**Governor Roosevelt decides** that the New York state naval militia shall not take part in the annual cruise this year.

Admiral Dewey is feted at Memphis.

May 8.—Over three thousand men employed by the **St. Louis Transit Company struck.**

May 9.—Governor Roosevelt calls on **President McKinley.**

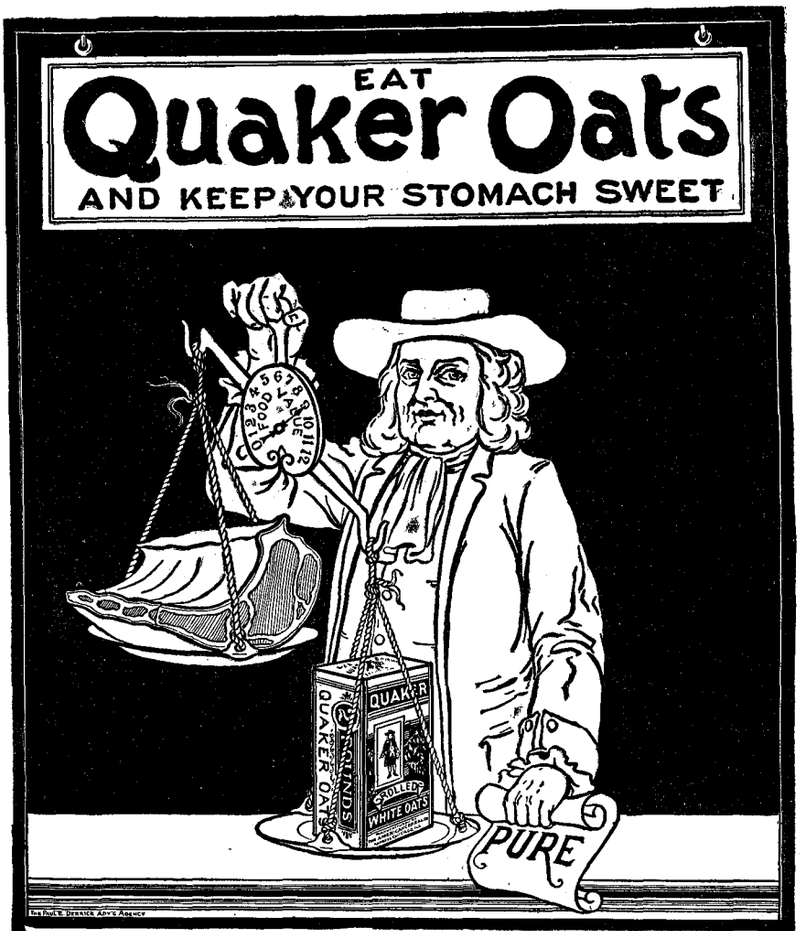
The **street-car strike in St. Louis** continues.

May 10.—The fusion wing of the Populists nominate **W. J. Bryan for President.**

May 12.—**The Methodist General Conference** debates the constitution of the church.

May 13.—The **strike situation remains unchanged** in St. Louis.

The **Indian famine relief committee** issues an appeal to the citizens.



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A very nice fruit pudding can be made by adding peaches, apples, or other fruit to the above recipe.

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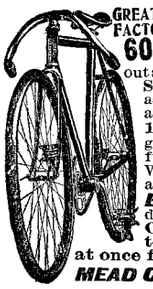

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Problem 471.

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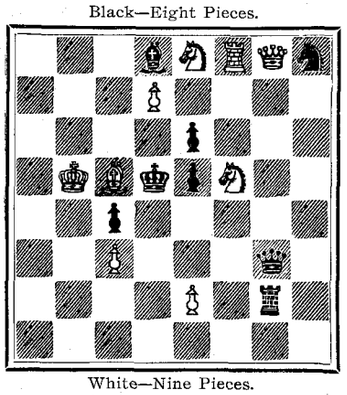
Black—Eight Pieces.



White—Nine Pieces.

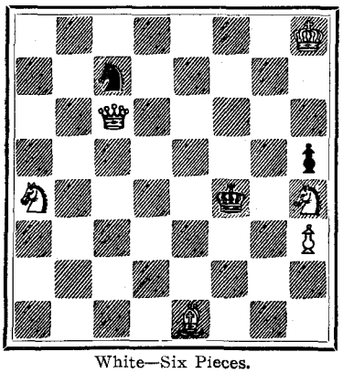
White mates in three moves.

Problem 472.

By DR. W. R. I. DALTON.

(No. 2.)

Black—Three Pieces.



White—Six Pieces.

White mates in three moves.

Solution of Problems.

No. 468.

Key-move, B—B 7.

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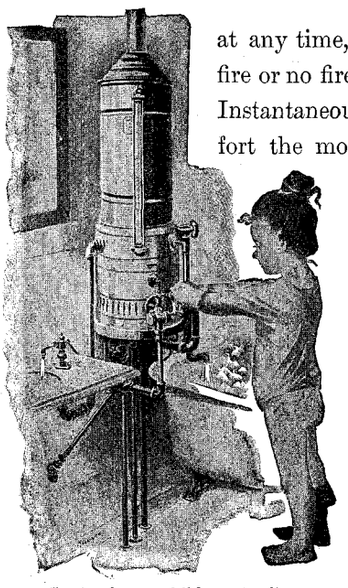

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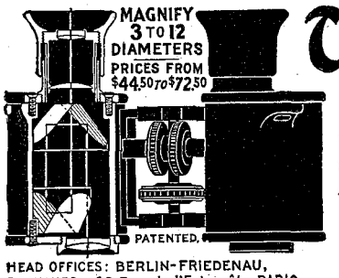

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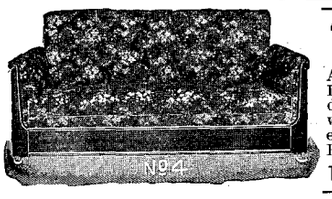

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The general opinion is that this is an easy problem, and yet we haven't published one for a long time that has caught so many of our solvers as this little 2-er. Every move from B—Kt 3 to Kt 8 has been tried; but Black's reply R—R 2 defeats every move except B—B 7.

The Rev. W. T. Douglas, Alamosa, Col., got 467.

Twenty-six States and Canada are represented by the solvers this week.

Steinitz and "Modern" Chess.

Emil Kemeny, one of the best writers on Chess in the United States, if not in the world, has an appreciative article on Steinitz and what is known as "Modern" Chess, in the Philadelphia *Press*, from which we take the following interesting excerpt:

"In the early years of his brilliant career, Steinitz was an extremely brilliant player, indulging quite frequently in somewhat risky sacrifices. The careful study he gave by annotating games convinced him that such tactics would prove disastrous, provided the defense to it was correct. He pointed out that a more promising road to success rested with a conservative development, relying on small advantages, which could be accumulated until they led to victory. At first, this method did not command public favor. Enthusiasts of the game were too much fascinated by the brilliant successes of Morphy, Anderssen, Labourdonnais, and others, to adopt at once the theories of the Modern School. However, Steinitz's consecutive victories served to convince Chess-players that his Modern School was the correct. There is no doubt that his Modern School contains much which is correct, but in many points he was mistaken. He, by adopting it, succeeded, but he could have succeeded had he abandoned it. Steinitz unquestionably was the strongest player of his time; he saw deeper and his play was more accurate than of any other exponent. This was the reason that he could maintain the championship of the world for twenty-eight years, and not the adoption of the Modern School. Justly says Las-

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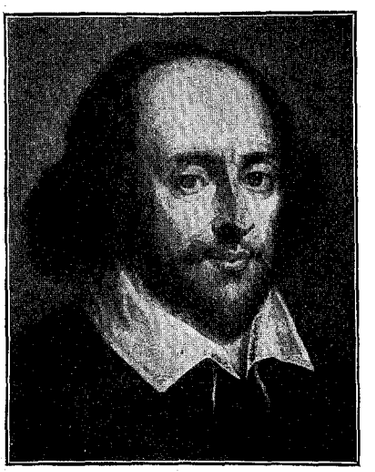

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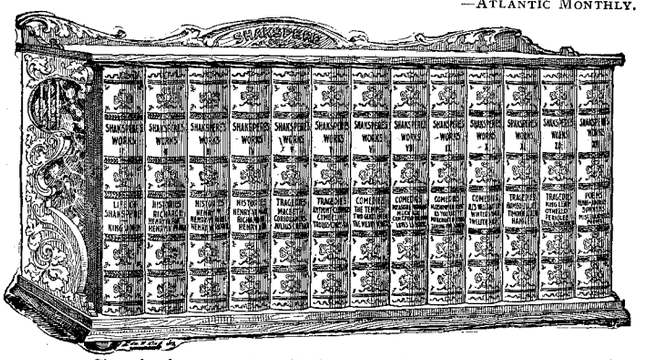

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ker, there is no old and modern school; there is good play and bad play. To adopt brilliant tactics, if the position does not warrant it, is as bad as to rely on slow process if there is an opportunity for a brilliant victory."

Chess in Nebraska.

Our old-time solver, C. Q. De France, is editing a very interesting Chess-department in the Nebraska *Independent*, published in Lincoln. He is doing good work for Chess, as his Game-Studies and Analyses are prepared especially to help those who desire to get at the science of the game. We notice that he has a Composite Game.

"The Chess-Player's Mind."

Champion Harry N. Pillsbury has a very interesting article in *The Independent* (May 10), from which we take the following extracts:

"Perhaps the mental quality most useful to the Chess-player who wishes to rise to distinction in the game is concentration—the ability to isolate himself from the whole world and live for the events of the board while a match is proceeding. And yet 'concentration' does not quite suit me as expressing the quality I refer to, for concentration implies narrowing, and I am satisfied that the influence of Chess broadens the mind.

"Besides the quality which we have, for want of a better name, called concentration, there are others that are essential to the good Chess-player. One of these is patience, or ability to wait. We have players who are known as plungers, who see an opening and drive ahead into it without studying out all that it leads to. Such men can never become good players. The Chess-master must have full control of himself at all times. He must not be impatient, he must be content to mark time, as it were, till he sees the result of his opponent's attack, and he must be able to resort to meaningless moves to kill time if there is no other way of holding fast to the fortified position till the danger is over. Not all men can do this. They want to rush out and attack, and thereby they expose themselves and lose the game.

"Another most useful quality is accuracy, in which Lasker excels. His foresight has not so great a range as that of Tschigorin, for instance, but so far as he sees he is infallible. Tschigorin may see five moves ahead and Lasker only three, but the latter more than evens up matters by his deadly accuracy and thoroughness."

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3.	A. B. Smith, Indianola.	T. N. Hartzell, Kearney.
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16.	Thomas Helm, Captain Frank Johnston, and the Rev. C. A. Oliver, Jackson.	C. B. Swim, N. G. Griffin, and W. S. Swim, St. Edward.

At board 15 two players consult on each side; and at 16 three play in consultation on each side.

Chess-Nuts.

The first Congress of the Italian Chess-Association to be held in Rome offers several valuable prizes: First prize, Sevres vase given by the King of Italy; also a diploma and gold medal; second prize, silver vase, donated by the Prince of Naples, also gold medal and diploma; third prize, presented by Baron Sorrino, with medal and diploma; forth and fifth prizes, $50 and $30.

Charousek, one of the great masters, died on April 18th.

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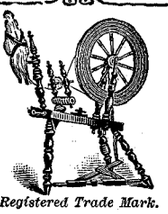

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